

*The Birthplace of D. L. Moody, East Northfield, Mass.*

# TELL ME ABOUT MOODY

AN INTERNATIONAL CENTENARY TRIBUTE  
TO THE  
FOREMOST EVANGELIST OF MODERN TIMES

D. L. MOODY

Born February 5, 1837

*By*

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AND

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CHICAGO

THE BIBLE INSTITUTE COLPORTAGE ASS'N

843-845 N. Wells Street

100-10472  
W 57 T

*Printed and made in Great Britain by  
Ham, Barnard & Co., Ltd., London and Aylesbury.*

## FOREWORD

THE approaching Centenary of the birth of Dwight Lyman Moody provides a suitable opportunity to recall the inestimable debt which the people of Great Britain and Ireland owe to his memory, and also to that of his colleague, Ira D. Sankey. More than a generation has passed since the voices of these men of God were heard over here, but the abiding results of their work are manifest in all parts of the British Isles.

No men have done more to interpret the two great English-speaking nations to each other, and to unite them in the spirit of goodwill and co-operation. It is significant that this most desirable result has been brought about as a direct consequence of evangelistic campaigns, which had as their immediate aim the conversion and spiritual transformation of individual men and women through personal faith in the Lord Jesus Christ.

This Centenary Volume is sent forth, not merely with the object of presenting the salient particulars of past triumphs, but in

the hope that many may be stirred up thereby to witness to the saving power of Christ. No greater service can be rendered to our own age and its needs than for those who read the story of Moody to follow his example and point sinners to "the Lamb of God that beareth away the sin of the world."

C. T. C.

## CONTENTS

CHAPTER	PAGE
FOREWORD .. .. .	5
INTRODUCTION: THE MAN OF BLESSED MEMORY .. .. .	9
I CHICAGO .. .. .	17
II GREAT BRITAIN: MOODY AND SANKEY CAMPAIGNS, 1873-75	23
III IN FIVE LARGE UNITED STATES CITIES .. .. .	34
IV SECOND AND THIRD CAMPAIGNS IN GREAT BRITAIN: 1881-4, AND 1891-2 .. .. .	44
V THE MOODY BIBLE INSTITUTE OF CHICAGO .. .. .	56
VI THE MOODY BIBLE INSTITUTE OF CHICAGO: THE SECOND TWENTY-FIVE YEARS .. .. .	72
VII "A MAN SENT FROM GOD" .. .. .	85
VIII THINGS MOODY MOST SURELY BELIEVED .. .. .	102
IX THE PASSION FOR SOULS .. .. .	117



D. L. MOODY

## INTRODUCTION

### THE MAN OF BLESSED MEMORY

THE world forgets all too quickly. Fame is a transitory thing, but, in the words of D. L. Moody's favourite text: "He that doeth the will of God abideth for ever" (1 John ii. 17). The young, and even the middle-aged of this generation, will know little or nothing of D. L. Moody, but in a former day his name was a household word over all the English-speaking world. As a preacher he faced great crowds. As an evangelist he saw many thousands make public confession of personal faith in Christ. As a soul-winner he came to grips with men, not only in platform argumentation and appeal, but in personal pleading with men.

Preaching a Gospel of individual salvation, he was the instigator of more movements for social betterment than any mere advocate of a "social gospel" of his or any other generation. With a heart for the poor and an interest in the rich, he saw men—not according to their social positions, but according to their standing before God. One man was the equal of another, in his thinking. Men were on the same level in sin and redemption and in the glorious opportunity of salvation. No man ever loved more than he loved, or sought more diligently than he sought. Oh, that we might have kindled in our

hearts something of his passionate concern for the lost !

From the low viewpoint of acknowledged success, Mr. Moody's story should have wide appeal. Measured by every standard, acquisitiveness excepted, Mr. Moody was a success. His story is the romance of a village lad who made good in the city, only to desire the higher good, the service of his fellow-men. At the door of financial achievement in business he turned back to identify himself with failures. Among the poor he started a Sunday School, and to the poor, without the training of the schools, he ministered.

It is a far cry from his early Christian work when he sought, on the streets of Chicago, the ragamuffins for a Sunday School class, to his later work when he preached to 30,000 on Glasgow Green. The crowd loved him, for they felt he loved them. Here is another man of whom it can be said, "the common people heard him gladly." The intellectuals and influential listened also, for he spoke as one having authority. His faith was contagious, and from all levels of society they responded to follow his Saviour.

Probably few men inspired others to work as did this worker. For one thing, he saw the job that needed to be done. The cry of human need was sounding in his ears, and, knowing what his Master could do for men, he was always striving to bring the largest number of the needy in touch with the Saviour. To do this he rallied every Christian who would respond. If an organization were lacking for some definite field of service, he brought the organization into existence.

Fifty and sixty years have passed since some of

these institutions were founded, but still they live and fill a real place. In Chicago and Northfield, in London and Glasgow, in Liverpool and Edinburgh, and other centres, they may be found.

You may add to this the realization that, indirectly, he inspired a host of other groups, organizations, and Christian leaders, who have blessed the world. Perhaps, no one man has ever gone beyond him in founding or encouraging various vital enterprises, and these undertakings have persisted through two generations.

When you scan the introduction to the reports of various living organizations, how frequently you meet references to Moody. Is it the Glasgow United Evangelistic Association? Then you can read: "The Association originated as the result of a visit of Moody and Sankey to Glasgow in 1874, and the work carried on during these sixty years has been an amazing record of soul-winning service."

The report of the Irish Evangelization Society merely says: "Arising out of the stirring times of evangelistic revival which followed the visit of Messrs. Moody and Sankey, 1872—1874, etc.," and the report carries a picture of Moody.

The Dublin, Ireland, Y.M.C.A. incidentally states: "If the present home of the City of Dublin Y.M.C.A. could speak for itself, what a fascinating account it could give—here are a few of the milestones of its memory. At one time a music-hall stood on this site in Lower Abbey Street. By 1874 it had passed into other hands, and became later known as the Dublin Metropolitan Hall. It was in this memorable year that Mr. D. L. Moody visited this city, to conduct his famous Mission at the Exhibition Buildings in Earlsfort Terrace, and during that time

he conducted Prayer Meetings and minor gatherings in the old Metropolitan Hall. By the year 1876 a small committee had considered the buying of the old Metropolitan Hall alluded to, and building upon the site the Christian Union Buildings. The committee despatched to America the Revs. J. S. Fletcher (Episcopalian) and Jas. Stevenson (United Presbyterian), to make known there the great work to be undertaken, and the urgent need of Dublin for such a place. They received a worthy welcome and after a short stay returned with \$8,000, of which Mr. Moody subscribed \$1,000 himself."

Still another printed report says: "On such an occasion it is fitting that a renewed tribute of respect and gratitude should be paid to Dwight L. Moody . . . who was instrumental in bringing about a spiritual revival . . . This work was formed from Moody's campaign."

Great Britain and America have much in common. They have a great heritage in the Bible on which their civilization is built. Both can sing triumphantly of the "faith of our fathers." Both have occasion to thank God for the ministry of His servant, D. L. Moody. It has been said that "Moody brought two continents together," and that "he shook two continents for God."

Something of Moody's influence is seen in the large amount of newspaper space given to his services and sermons. The *Chicago Times Herald* of April 1, 1897, carried an editorial worthy of reproduction. Here is a contemporaneous comment on Moody's power. Here, too, is something of a message to our own age.

"The tremendous crowds of all sorts and condi-

tions of humanity that seek admission to Mr. Moody's meetings at the Auditorium furnish a marked illustration of the fact that the simple Gospel, when presented by a man who understands the human heart, has not lost its power over the masses. The spectacle of a great audience of twelve thousand souls, with six thousand on the outside clamouring for admittance, drawn together by the power of a man who can sway the thousands with a sermon on the 'Ten Commandments' is one so unusual in these modern times of scholarly infidelity that it may well challenge the attention of those who sometimes ponder over the apparent decadence of religious zeal.

"Mr. Moody's work is the triumph of the simple Gospel over theology. The great evangelist depends for his success upon the power of the Gospel, when properly presented to reach the human heart and ultimately to exercise a controlling influence over human conduct. He proceeds upon the theory that a code of ethics upon which a safe society and a wise government can be built can only be established by reaching the human heart through the gracious admonitions and precepts of the Great Teacher. That the theory is a sound one is demonstrated by 1,800 years of human history and experience.

"If human conduct can be controlled and a high standard of civilization maintained through any other instrumentality than the Gospel, human philosophy and science have not yet furnished the scheme. The effort to make men good by legislation has proved a monumental failure. The best the law can do is to fix penalties and mark down the lines of restriction. It cannot regenerate the human

heart, from which proceed all the impulses that finally express themselves in conduct.

"Herein lies the secret of Moody's power. He does not stop by the wayside to parley with the scientific unbelievers. He knows that religion is not a matter of science. The emotions are not to be explained by mathematical laws—and yet love and hate and sorrow and gladness are all potential factors in our human conduct. Because Mr. Moody cannot understand why the same sunlight makes one rose pink and another white, does not make him an unbeliever. He knows that science can analyse the teardrop, but it cannot explain why it falls upon the coffin lid.

"The efficacy of Christianity must be judged by its power to shape the conduct of men. Science is pitifully impotent in its efforts to provide a substitute for it. Human theology and scholasticism should not be allowed to obscure its beauty or weaken its power."

Perhaps we have said enough to focus the attention of those who did not know Moody during his life and to make even the casual reader feel something of the dimensions of his life. Yes, Moody was a success, and his life's story is worth reading from that point of view alone.

It is highly interesting to pick up volume after volume, written in the generation following his ministry, and see the constant references to his work as well as the continued repetitions of illustrations and phrases he used. Here is a volume on preaching by a noted preacher. While he gives a great deal of space to the value of the training of the schools and the accepted methods of sermon preparation in his book he pays fine tribute to this man who had none of the advantages of professional training.

Here is a volume on psychology. The writer of it lays down the laws of the human mind which must be understood by those who teach and preach. Before he closes his book he pays tribute to Moody as a public speaker who perhaps knew the human mind better than any man of his day.

As we think of his life we are forced to exclaim again and again, "What a remarkable man!" He knew human nature, he understood his age, he not only discerned trends, he anticipated them. Many of the accepted practices and methods of Christian organizations in our day owe their origin to his foresight and initiative.

Many years ago the editor of a leading American Methodist periodical sought to evaluate Mr. Moody's work. He set down these, what he called, grand results :

"The salvation of many thousands of precious souls.

"The re-enthronement of the supernatural power of the Gospel as a practical answer to the impious prayer-test challenge of science.

"The awakening of believers to new achievements.

"The unification of Protestantism.

"The transforming of the old uniform of the saint into the business dress of the believer, so that Christianity is at home everywhere.

"The promulgation of the priesthood of believers so far as to require them to tell the story of the Cross."

The reader of to-day will recognize modern needs in the above summary. If Moody was used of God in the manner indicated, surely he is worthy of attention in our day. Perhaps we can learn some-

thing from his leadership. Perhaps we can see anew God's power in a yielded life.

This little book is the story of Moody rather than a complete biography. Neither of the collaborators knew him. Others have written his life story, and you are urged to enjoy the fruits of their labours. This little book is intended to sketch outline enough to answer the requests of the title, for the encouragement of the faith and the inspiration of the activity of this present generation. Moody's life has been lived, but it is the conviction of those who would sum up for you the results of his labours that God is ready to-day to use, perhaps in this greater measure, the life which actually learns the secret of surrender, and it is their hope that such surrender may be the fruit of the reading of this book.

Perhaps this is the place to raise the question as to the secret of this man's success. You will find the larger answer as you read the book, but in brief this is it. D. L. Moody was entirely yielded to Christ. There is a teaching in our day that man is invited into co-operation with God. Not so. God does not take partners. He calls and sends servants. It is true He identifies Himself with us in the service to which He calls us, but that means empowering rather than assisting. God does not want co-operation but submission. He does His work through those who are entirely yielded, so that He can do all the work in His own way through His own power for His own glory.

Preacher, evangelist, educator, organizer, man of vision, man of courage, man of faith, man of prayer, all of these was this great man. And he was made great because of the grace of God in saving him and using him.

W. H. H.

## CHAPTER I

### CHICAGO

DWIGHT L. MOODY arrived in Chicago, September 18, 1856, from Boston, where he had worked in his uncle's boot and shoe store about two years, having gone there at the age of seventeen, from his home in the village of Northfield, Massachusetts, where he was born, February 5, 1837.

His uncle, a Christian, had employed him on condition that he attend Sunday School regularly, which he did. Edward Kimball, his teacher, was diligent in leading his pupils to Christ, so one day he casually dropped into the store, and finding Dwight in the rear of the building wrapping shoes, where he was certain not to embarrass him, Mr. Kimball showed him how that Christ died for him according to the Scriptures, because God loved him. The Gospel seed fell on good ground. "It seemed to me I was in love with all creation," Moody afterward said of his experience. He applied for membership in

Mount Vernon Congregational Church, where he was received six months later.

Therefore, it was a thoroughly converted young Christian business man who turned his face toward the then far western city of Chicago, which had a population of 84,000, and offered both fortune and adventure to a young man of the Moody type. With Christian character, two years of business experience, and robust health, he set out to amass a fortune of 100,000 dollars part of which he intended to give to his widowed mother.

In Moody's carpet bag, as he travelled to the West, was his letter from the Mount Vernon Church, which he lost no time in placing in Plymouth Church, Chicago. His Christian activities at that time were chiefly in the renting of pews in the Plymouth and First Methodist Churches, and inviting young men to be his guests at their services. So energetic was he that shortly he was paying for five pews and filling them with young people. In 1858, he extended his work by starting a Sunday School in an abandoned saloon and brought in street urchins much after the fashion of Robert Raikes. The venture grew so rapidly, he was obliged to rent North Market Hall, where he enlisted the assistance of John V. Farwell, dry-goods

merchant, and Isaac H. Burch, bank president.

One Sunday there appeared in the school an attractive fifteen-year-old English-born girl whose name was Emma Revell. She lived across the street from the Farwells and may have been invited by their children. Young Moody fell in love with her, courted her in the accepted fashion, for four years, and married her, in 1862. He is not known to have had any other romances; and he announced his engagement by getting up in a service and stating that he had "just become engaged to Miss Revell and could not be depended upon to see the girls home from meeting any more." Mrs. Moody handled all of the evangelist's correspondence during the British campaigns. Three children, Emma, William, and Paul, were born to them.

Dwight Moody joined the Young Men's Christian Association in Boston, April 10, 1854. The present Chicago Association dates from 1858, and he was one of its first officers. During his term as its seventh president, 1865 to 1869, Farwell Hall, the first Y.M.C.A. building in the United States, was built. "From 1861 to 1870 no man was so constant and persistent in the work as was Mr. Moody," says a Y.M.C.A. memorial.

Moody's constant soul-winning in Sunday School and Y.M.C.A. produced many excellent Christians who were unattached to any church, and expressed no choice. He felt obliged to provide them a church home. Assisted by a council of elders and deacons from several churches, he organized the Illinois Street Church in 1863, which was housed in a frame building costing 20,000 dollars (£4,000). It was destroyed in the great fire of 1871, but within a few weeks had been replaced by a wooden structure known as the North Side Tabernacle. The panic of 1873 delayed the new brick Chicago Avenue Church, but the ground floor was occupied in 1874. Many children throughout the United States contributed their pennies, paying for bricks at five cents each, to start the church. Royalties from the Moody and Sankey hymnbooks sold in Great Britain, and waived by the evangelists, enabled its completion early in the year 1876, and dedication by the Founder on June first of that year. From 1872 to 1900, the church took its name from its location, but after the Founder's death, it was renamed the Moody Church. In 1916 the organization moved a mile farther north again to occupy a wooden tabernacle, but in 1926 the Moody Memorial Church, seating above

4,000, was completed at a cost of more than 1,000,000 dollars (£200,000). Across the street from Lincoln Park, and opposite the new Chicago Historical Society Building, it is the city's Byzantine monument to the unknown shoe clerk who arrived there in the autumn of 1856.

War between the States broke in 1861, and Moody was on the battlefields with the Sanitary and Christian Commission. "Ten times he went to the front with supplies for the wounded bodies of the soldiers and with healing messages of the Gospel for their souls. He visited also the Confederate soldiers who were prisoners at Camp Douglas, showing them the tender love of a brother, and preaching to them sermons under which not a few were converted."—*Bishop Candler*.

Returning from the war to the presidency of the Y.M.C.A., he continued his church, and promoted Sunday School Conventions throughout the Northwest and Canada.

Four months after its dedication, Farwell Hall was destroyed by fire. While the firemen were still at the scene, Moody was collecting funds for a new and larger home of the Association, one that three years later was consumed in the great fire of October 9, 1871, the conflagration that destroyed the

Chicago he had helped to build of lumber, and ushered in its era of brick and stone. With his home, his church, and the hall in ruins, he hastened to eastern cities to collect money, food, and clothing for the victims.

Dwight L. Moody was now on the threshold of his amazing career. With Chicago in ashes, 4,000 miles away, he opened meetings in Yorkshire, England, the influences of which were to spread to every quarter of the civilized world. The young convert who had gone to Chicago twenty years before to make his fortune, had turned his back on money, "esteeming the reproach of Christ greater riches than the treasures of Egypt," and was well on his way to making that city famous, and to becoming its most notable citizen.

## CHAPTER II

### GREAT BRITAIN : MOODY AND SANKEY CAMPAIGNS—1873-1875.

THE United States is indebted to Great Britain for ever in the matter of its Christian faith. England planted the Episcopal, Methodist, and Baptist Churches, the Young Men's Christian Association, and the Salvation Army, in the new world. Scotland gave the states—Presbyterianism. Ireland contributed a number of sturdy evangelists. On top of all this, and at a later date, Britain threw in the Boy Scouts, for good measure.

Not until 1873 was the United States able to pay something on account. "Mr. D. L. Moody in England," ran a headline on a bit of a story in *The Christian*, early in June, 1873. "Moody," said the article, "was accompanied by a Christian brother who leads the singing," but the paper had not, as yet, learned his name. Britain's priceless gift of Wesley and Whitefield, more than a century before, had been returned in the persons of D. L. Moody

and Ira D. Sankey, the one a shoe salesman and the other a bank clerk.

What destiny hung upon that meagre news story in *The Christian*! Within two years the British papers, religious and secular, were printing extras and double numbers to supply the demand for news of the Revival. Britain scrutinized the gentlemen from abroad for a fortnight or two, and concluded that they were both genuine and sincere. The relatively small group who thought they were representatives of Barnum, out for the money, had their doubts removed when Moody and Sankey declined all royalties on their song books and refused to permit freewill offerings to be taken for them.

Another large British Gospel contribution must not be overlooked at this point. Charles Haddon Spurgeon was then in his prime at the Metropolitan Tabernacle. His sermons had been widely circulated in the United States. Mr. Moody had been reading them for twenty years, and when he went on a vacation to Britain in the late 1860's it is a general conviction that he went for the purpose of hearing and meeting Spurgeon, and also inspecting his Tabernacle, his Pastors' College, and his Orphanage. So far as we know, Moody had no intention of conducting meetings in the

British Isles at that time. Spurgeon gave him a vision of the power of the pulpit. They became lifelong friends and, later, some of Mr. Moody's best preaching was done in the Metropolitan Tabernacle. Twelve years after the evangelist's death, Dr. A. C. Dixon, pastor of the Moody Church in Chicago, was called to the pulpit of the Tabernacle.

Moody and Sankey tarried for a night in Liverpool, and went to Yorkshire, where the greatest Revival of the nineteenth century may be said to have begun. A young pastor in York invited the evangelists to conduct meetings in his church, and his name was thus destined to be linked with that of Moody for life, as he served many years in a world-wide ministry—Rev. Dr. F. B. Meyer. Because a few clergymen and ministers in York and Sunderland were not entirely convinced of the value of the new evangelism, Mr. Moody determined to stay in Newcastle-on-Tyne "till we make an impression and live down the prejudices of good people who do not understand us."

The impression they made at Newcastle was so good that it reached all the way over the border to Edinburgh, and Rev. John Kelman of Leith was sent from the city to investigate. As a result, Moody and Sankey

were invited to Scotland's ancient capital and centre of learning to face their first large city as evangelists. Here they were at the very heart of the controversy between the Establishment and the Free Church. Moody preached the Bible and Sankey sang the Gospel. Scotland listened, then took them to her heart, and the Revival spread throughout the British Isles. Thirty thousand copies of *The Christian*, containing full accounts of the Edinburgh meetings, were sent to ministers throughout the United Kingdom.

About this time there was a gentleman in Chicago who had a grudge against Mr. Moody, so he wrote a bitter letter to a paper in Edinburgh, asserting that the evangelist had been disloyal to his employer before he left the shoe business. Chicago pastors who had known Moody nearly twenty years in Sunday School and Y.M.C.A. work, sent the following sworn statement to Scotland :

CHICAGO, May 21st, 1874.

" We, the undersigned, Pastors of the City of Chicago, learning that the Christian character of D. L. Moody has been attacked, for the purpose of destroying his influence as an evangelist in Scotland, hereby certify that his labours in the Young Men's Christian

Association, and as an Evangelist in this City and elsewhere, according to the best information we can get, have been Evangelical and Christian in the highest sense of those terms ; and we do not hesitate to commend him as an earnest Christian worker, worthy of the confidence of our Scotch and English brethren, with whom he is now labouring ; believing that the Master will be honoured by them in so receiving him among them as a co-labourer in the vineyard of the Lord.

“ A. J. JUTKINS, Presiding Elder of Chicago District ; C. H. FOWLER, President, Northwestern University ; ARTHUR EDWARDS, Editor, Northwestern Christian Advocate ; M. C. BRIGGS ; S. MCCHESENEY, Pastor, Trinity M. E. Church ; W. H. DANIELS, Pastor, Park Avenue M. E. Church ; SANFORD WASHBURN, Pastor, Halsted St. M. E. Church ; C. G. TRUSDELL, General Superintendent, Chicago Relief and Aid Society ; WM. F. STEWART, Secretary, Preachers' Aid Society ; G. L. S. STUFF, Pastor, Fulton St. M. E. Church ; T. P. MARSH, Pastor, Austin M. E. Church ; LEWIS MEREDITH, Pastor, Oakland M. E. Church ; ARTHUR MITCHELL, Pastor, First Presbyterian Church ; GLEN WOOD, Western Secretary, American Tract Society ; C. D. HELMER, Pastor, Union Park

Congregational Church ; ARTHUR SWAZEY, Pastor, Ashland Ave. Presbyterian Church.

" N. F. RAVLIN, Pastor, Temple Church ; A. G. EBERHART, Assistant Pastor ; DAVID J. BURRELL, Pastor, Westminster Presbyterian Church ; DAVID SWING, Pastor, Fourth Presbyterian Church ; EDWARD P. GOODWIN, Pastor, First Congregational Church ; L. T. CHAMBERLAIN, Pastor, New England Congregational Church ; EDWARD F. WILLIAMS ; EDWARD N. PACKARD ; JOHN KIMBALL ; W. A. LLOYD ; C. A. SOWLE ; JOHN BRADSHAW ; C. F. REED ; S. F. DICKINSON ; A. WESLEY BILL ; ALBERT BUSHNELL, Congregational Ministers.

" T. W. GOODSPEED, Second Baptist Church ; W. A. BARTLETT, Plymouth Congregational Church ; R. W. PATTERSON, Second Presbyterian Church ; W. W. EVERTS, First Baptist Church.

## STATE OF ILLINOIS, COOK COUNTY

### City of Chicago

" W. W. Vanarsdale, being duly sworn upon oath, says that he is the superintendent of the Young Men's Christian Association of the city of Chicago, Illinois, and that he

knows the foregoing signatures to be genuine.

W. W. VANARSDALE.

Subscribed and sworn to before me, this  
26th day of May, 1874.

ISAAC H. PEDRICK, Notary Public."

Dwight L. Moody did not need a testimonial then ; he never required it later, for within a year he was world famous ; but the above bit of history is important because it contains the names of some of the foremost men in all of the denominations mentioned. Moody preached the eternal verities of the Faith once for all delivered to the saints. He was a preacher to preachers, the chief reason why he is quoted so frequently by them. In Dublin even the Roman Catholics went to hear him in large numbers, and their newspapers bespoke for him a fair hearing.

" Moody set a torch to Scotland," said the *Scotsman* editorially, and one young man whom he influenced profoundly, Henry Drummond (later Professor Drummond), afterward wrote *The Greatest Thing in the World*, a deeply spiritual and inspirational exposition of First Corinthians Thirteen, which has taken its place among devotional classics.

Fifty years after the Revival of 1874, the Glasgow United Evangelistic Association issued a *Book of Remembrance*, in which we read, "Of the spiritual return which the New World had made to our nation in particular, competent judges will not regard it as an exaggeration to affirm that the visits to our shores of two Pilgrim Sons, D. L. Moody and Ira D. Sankey, occupy a prominent and historic place."

"Nowhere, however, did the first visit of Moody and Sankey yield more substantial or far-reaching results than in Glasgow, where they began their Mission in the City Hall at 9 a.m. on Sabbath, 8th February, 1874.

"The Young Men's Work, which had its origin in the fruitful meetings for young men held nightly from 9 to 10 o'clock in Ewing Place Church, of which the remarkable meeting of 24th February, 1874, was one, and which resulted in the formation of the Young Men's Christian Union, eventually merged itself in the Young Men's Christian Association. The Young Women's Section, which concerned itself with the Flower Mission, conjoined itself with visitation of the sick in infirmaries and hospitals and in their homes, and with other ministries of mercy, ultimately became part and parcel of the

Young Women's Christian Association. Aggressive Christian effort carried on in the Northern District of the city was transferred in course of time to the care of Cowcaddens Free Church, of which the Rev. William Ross was then Minister ; and similar work in the North-Western District, led by Mr. D. J. Findlay in Grove Street Institute, found a later habitation in Garscube Hall, and developed into the extensive home and foreign missionary interest and activity for which the Tabernacle, St. George's Cross, is so widely and worthily known. The West End School Boys' Meeting, inaugurated in the Queen's Rooms in 1874, became afterwards known as the Hillhead Burgh Hall Boys' and Girls' Meeting, and under the competent care of the late Mr. John W. Arthur, has been the means, not only of supplying many a valuable worker to the Glasgow United Evangelistic Association and kindred organizations, but also of inspiring large numbers of young people to high ideals of Christian citizenship.

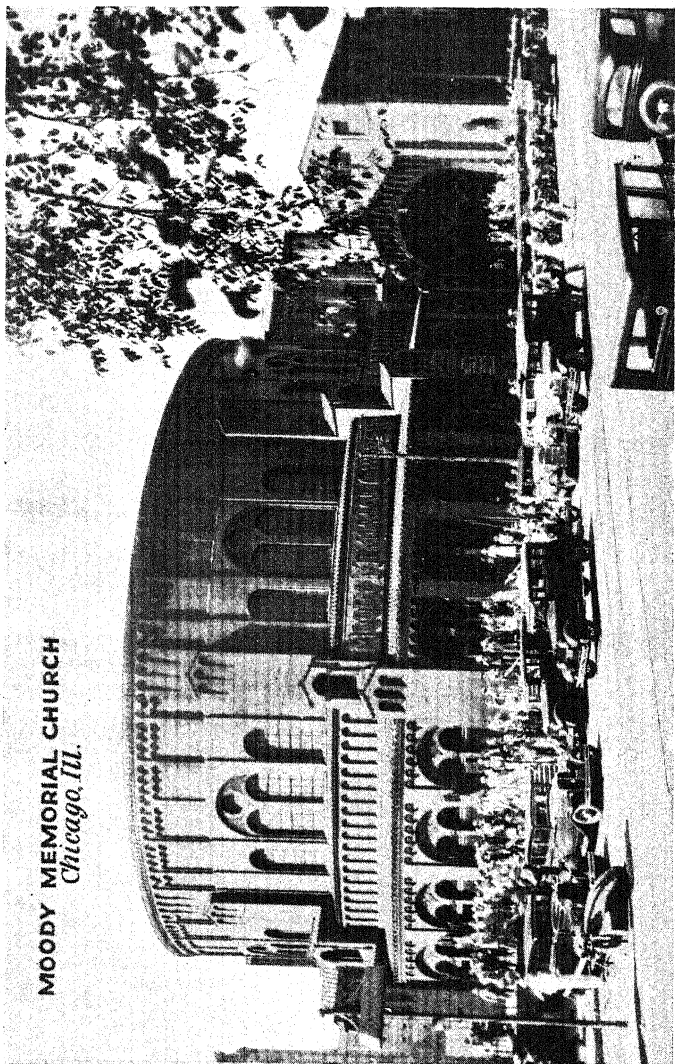
" Here it may appropriately be stated that the handsome pile of buildings in Bothwell Street, comprising the Christian Institute, the Bible Training Institute, and the Y.M.C.A. Club, and also the Y.W.C.A. Buildings in

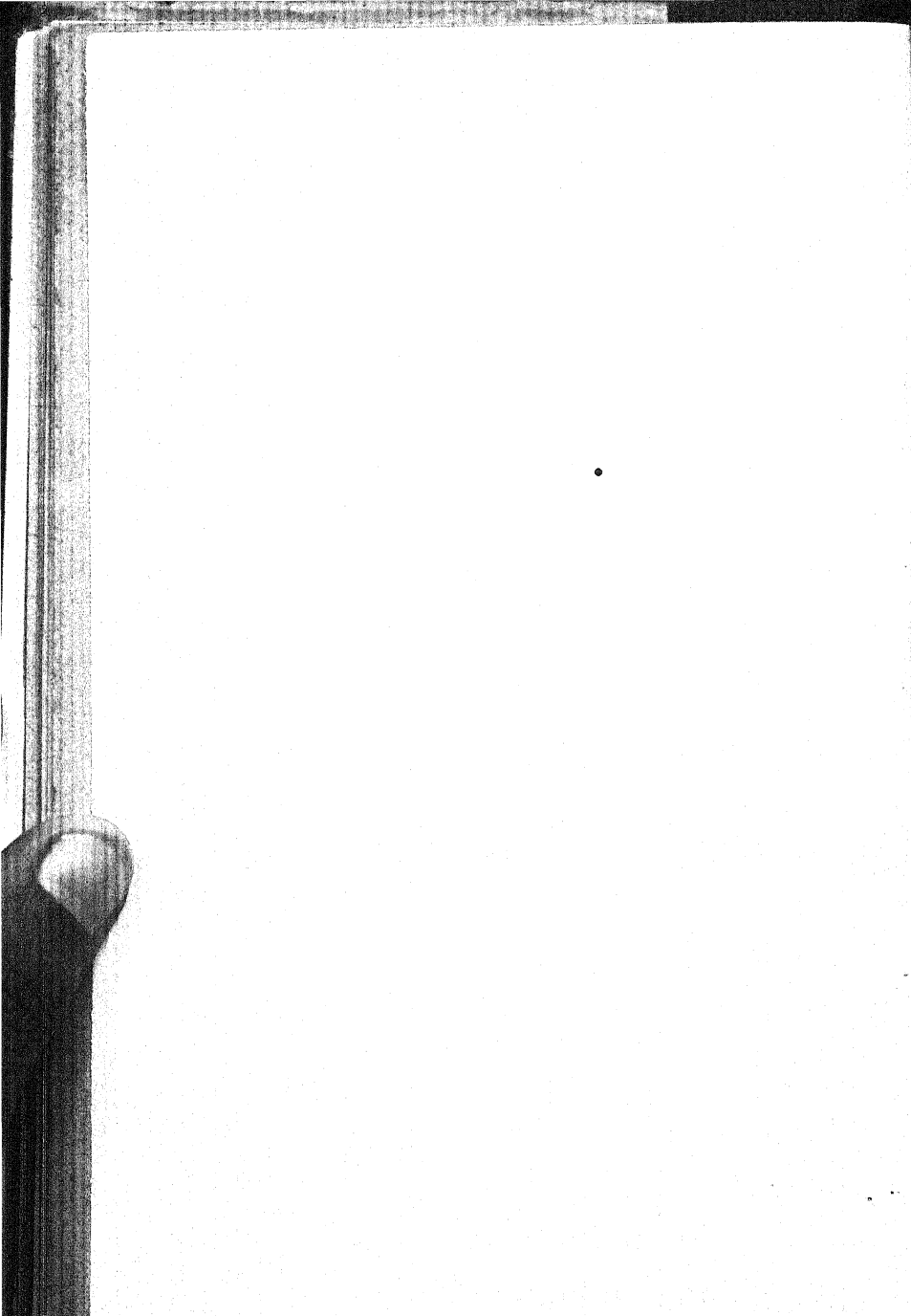
Bath Street, and in Muslin Street, Bridgeton, were the outcome of the 1874 Revival."

Smaller cities of Scotland were the scenes of short meetings in the summer of 1874—Ayr, Stirling, Dundee, Perth, Wick, Elgin, Banff, Blairgowrie, and others. Early in the fall they crossed into Ireland, Belfast people turning out in audiences from 10,000 to 20,000. That was to be expected in Protestant Ulster, but their recéption was no less cordial in Dublin, centre of the Roman Catholic population of Ireland. The Exhibition Building there seated nearly 20,000 persons, and it is claimed by residents of Dublin that the largest crowds of any Revival in the United Kingdom heard Moody and Sankey there. In quick succession came missions in Manchester, Sheffield, Birmingham, and Liverpool, with the same blessed results that had begun in York and attended the evangelists in so many cities and towns during that stirring period in the Christian history of Great Britain.

Moody was thirty-eight, and in the prime of his vigorous manhood, when he and Sankey began their meetings in the Agricultural Hall, London, with their tried and tested method of preaching the Bible and singing the Gospel. Figures alone fail to

MOODY MEMORIAL CHURCH  
*Chicago, Ill.*





measure a Revival, but it is interesting to recall the locations and attendance of what was probably the longest sustained big-city evangelistic campaign of all time : Agricultural Hall, 60 meetings, 720,000 ; Bow Road Hall, 60 meetings, 600,000 ; Royal Opera House, 60 meetings, 330,000 ; Camberwell Hall, 60 meetings, 480,000 ; and Victoria Hall, 45 meetings, 400,000—285 meetings with a total attendance of no less than two and a half million souls.

Thus between the dates of June 17, 1873, when he landed in Liverpool, and August 4, 1875, when he sailed for home from the same port, Dwight L. Moody of Chicago had become the world's first evangelist.

## CHAPTER III

### IN FIVE LARGE UNITED STATES CITIES

*(Brooklyn, Philadelphia, New York, Chicago,  
and Boston.)*

MOODY and Sankey opened their United States campaigns on October 24, 1875, in the Rink in Brooklyn, the city of churches, and the home of such noted divines as Beecher, Talmage, and Cuyler. Their missions in Great Britain had created an eagerness for them in their "ain countrie" that removed all thought of their being prophets in their own country and thereby courting failure. Three to four times the number the Rink could not seat were obliged to be content in overflow meetings in Dr. Talmage's church and other nearby edifices. Mr. Sankey went from place to place singing his songs while Mr. Moody preached in the Rink. Sidewalks and housetops for blocks around were black with people. In the afternoons from twelve to twenty thousand were unable to gain

admission. Additional tracks were laid by street car companies direct to the Rink, with cars leaving every minute, but thousands were compelled to walk home.

A New York newspaper viewed them in this fashion: "The more we see of Messrs. Moody and Sankey, the more are we puzzled on account of their success." But the Apostle Paul must have known some editors like that when under the inspiration of the Spirit he wrote: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." Tens of thousands of Brooklyn citizens, however, did understand the mighty outpouring from Heaven.

Mr. John Wanamaker, the merchant, and George H. Stuart, with whom Moody had served in the Christian Commission during the war between the States, were used of God to bring about the Moody and Sankey Revival in Philadelphia. Wanamaker had purchased a discarded freight depot from the Pennsylvania Railroad, upon the site of which he purposed to build a department store. He rented it to the committee for one dollar and returned from Europe to participate in person in the mission. Philadelphia

was astir at that time with preparations for the first large World's Fair ever held in the United States, but nothing daunted the committee in its plan to bring the evangelists to the City of Brotherly Love. More than 11,000 chairs were placed in the freight depot and it was packed with the customary Moody and Sankey throngs from November 21, 1875, to January 20, 1876.

In Britain the Revivals had been attended by Mr. Gladstone, the Prime Minister ; by the Lord Chancellor, by Lord Kinnauld, the Earl of Shaftesbury, and other nobility. United States Government officials were to do likewise in the Philadelphia campaign. General U. S. Grant, then President of the United States ; his Cabinet, and Judges of the Supreme Court, sat on the platform and listened to Mr. Moody's dynamic messages. Among other notables there were : General James A. Garfield, afterward President of the United States ; Postmaster General Jewell, the Honourable James G. Blaine, and General Frederick D. Grant, son of the President.

Newspapers that had gone out of their way to connect the names of Moody and Sankey with that of P. T. Barnum, the celebrated circus owner, were to get their only opportunity when the evangelists moved into

Barnum's great Roman Hippodrome in New York City on February 7, 1876, where they laboured night and day until April the 19th. More than 15,000 persons could crowd into the vast Hippodrome, but it was not large enough. Moody opened the New York campaign with one of the strongest sermons of his career. Emperor Don Pedro of Brazil attended the meetings and sat on the platform. Thousands were converted in this arena where Barnum's pageant and Gilmore's Band were accustomed to entertaining the multitudes.

A contemporary writer left this interesting observation of Moody and Sankey : "Certainly the evangelists are men who believe in their work. We are told they live by faith in deed as well as in word ; that neither Moody nor Sankey accept a penny for their labours ; that they have no interest in the sale of books and pictures which have had such an enormous circulation. They do not raise collections. They have no means. They trust to the Lord for their daily bread, and we are told that it always comes—sometimes in one form and sometimes in another—but never by begging or by direct payments or by any business interest in any enterprise."

And he makes this prophecy: "The vast concourse of people who assemble nightly and daily in the Hippodrome will probably be remembered by the people of New York as among the most remarkable demonstrations that the Metropolis has ever seen."

Moody and Sankey returned to Chicago in the early summer and dedicated the new Chicago Avenue Church on June 1, 1876. Its lower floor had been made possible by the small contributions of 500,000 Sunday School children in 42 States, and the completed auditorium by the royalties from *Sacred Songs and Solos* (the British edition of *Gospel Hymns and Sacred Songs*). However, their official homecoming was on October 1st of that year. Citizens of Chicago had erected a tabernacle at Franklin and Monroe streets, with seats for 10,000. It was to be the real test of Mr. Moody's Evangel in his home city, the place that had known him as a shoe clerk, Sunday School worker, Christian Association president, and preacher to the soldiers at Camp Douglas. Despite the fame acquired in Great Britain and in large eastern cities, Moody was still the humble worker in souls with the Atonement of Christ as the centre of his Gospel. Leading clergymen of all denominations rallied to his banner, and the

meetings packed the Tabernacle evenings, and the third Farwell Hall at noon. Twice during this campaign the evangelist was bereaved, first by the death of a brother and then by that of P. P. Bliss, the Gospel singer and hymn writer. The following paragraph from a writer of that period shows something of the widespread grief over the death of Bliss :

" When the news of the tragic death of Mr. Bliss and family reached the firm of Field, Leiter & Company, they immediately ordered their foreman to proceed, with a corps of assistants, to the Tabernacle and drape a portion of its interior with the emblems of mourning. About 1,000 yards were used in festooning the front of the platform and the edge of the gallery. The material used was, of course, white and black cambric, which was contributed by Field, Leiter & Company."

" Chicago is justly proud of Brother Moody," said a historian who attended the Revival, " and rejoices in his success. He is a good example of Chicago's push, pluck, and enterprise. He knows how to make a great deal out of a small capital by conducting affairs economically and attending strictly to business."

During the Chicago mission, Major James

H. Cole returned from a Revival tour of a year and a half in England and Scotland, and reported on the abiding results of the work across the sea. He said in part :

“ A few months ago I was at a meeting held in Glasgow, at which the Moody and Sankey Committees, as they are called, from London and Dublin, and Edinburgh, and Dundee, and delegates from one end of the Kingdom to the other, were speaking of the mighty work of grace which had been going on since these brethren left. The news was so full of joy that I was obliged to leave the hall and go into a little room and fall down on my knees and, with tears of joy, give thanks to God for what He had done ; for the building put up ; for the young men sent out to speak for Christ ; for the young women who were shining as lights in society ; for the rich men who are bestowing of their abundance to help on Christ's Kingdom ; and for the women who are out till ten, and twelve and one o'clock at night, looking for some of their lost sisters whom they may rescue from their lives of shame.”

Boston was the last of the five large cities in which Moody and Sankey hammered away at the citadel of Satan in 1876 and 1877. As in Chicago, a temporary tabernacle was

erected for them in the Athens of the New World. Supporters of the mission included such well-known clergymen as Bishop Phillips Brooks and Dr. A. J. Gordon ; and laymen of the rank of Henry M. Moore and Henry F. Durant, the latter the founder of Wellesley College, of which Mr. Moody was a trustee for many years. Bishop Brooks preached in the Tabernacle during the evangelist's absence and held the audience spellbound with his eloquence and evangelistic fervour.

Moody and Sankey now adopted the plan of remaining in one city for an entire season, Baltimore being the first to benefit from that notable experiment. In the fall and winter of 1879 and 1880, the evangelists were in St. Louis, where what is perhaps the most interesting tract in the English language was born, written by Mr. Moody's own hand. The *Globe-Democrat* published his sermons, as taken down by a court reporter, with the result that one of the papers found its way into the Four Courts jail and a notorious burglar named Valentine Burke was converted. Mr. Moody had preached the night before on the conversion of the Philippian jailer, and as Burke thought he had passed through a town in Illinois, called Philippi, he read the sermon, thinking it referred to an incident in that

place. Burke rose to an honoured position in the business and church life of the city, afterward becoming city jailer himself. He was known for his strict honesty, and when large sums of money, or diamonds, were to be transported he was put in charge of the shipment. This famous tract, *The Story of Valentine Burke*, is in Mr. Moody's best Anglo-Saxon style, and is still published and circulated by the Bible Institute Colportage Association of Chicago. More than 540,000 have been used. Also it was in the St. Louis meetings that Mr. Moody discovered the ability of Dr. C. I. Scofield, then a lawyer in that city.

The year 1879 marks the entrance into the arena of education, for in that twelve-month Mr. Moody founded Northfield Seminary for girls. Two years later he established the Mount Hermon School for boys. Both schools were in the vicinity of his native Northfield; the seminary to the north one mile, and the school for boys on the west side of the Connecticut River, to the south of the village. The two schools, some five miles apart, have served their distinctive missions through the years with the advantage of constantly improving properties and increase in attendance. The student list

19070

reveals the wide reach of these schools of secondary training.

Thus Moody's labours were now to cover two fields, evangelism and education, and two groups of followers have remained distinct from that day to this. Millions had sat at his feet as the premier evangelist of two continents ; other millions, students and observers, many of them not markedly interested in personal soul-winning, were now to acclaim him as an educator, whose schools were built on the foundation of a perpetual human need, and launched in fields hitherto unoccupied by others who were founding schools. He became overnight the pioneer of industrial Christian education in the United States. Many others have followed in his train.

However, Mr. Moody's greatest adventure in the founding of schools was yet in the future, and in 1881 he was ready to heed the many calls from Great Britain for a return to the Motherland of his people, again to preach to them the Gospel of Grace. The second campaign in Great Britain, 1881 to 1884, was to mark the founding of many schools and missions in the realm of Her Majesty Queen Victoria.

## CHAPTER IV

### SECOND AND THIRD MISSIONS IN GREAT BRITAIN

(1881-1884 and 1891-1892.)

DR. HORATIUS BONAR and other Christian leaders visited the United States and invited Moody and Sankey to plan another extended mission in the British Isles. They began in Dublin, the capital of Ireland, and the following letter aptly describes that beginning :

" D. L. Moody came to Dublin in the year 1874. He conducted missions in the great hall in Earlsport Terrace. Thousands came to hear him, and a new awakening came to Christian people, as well as to many hundreds who made a definite decision for Christ.

" Mr. Moody had so aroused the Christian people that after much prayer he was again invited to come to Dublin. He came in the year 1881. His visit was so successful, hundreds being converted. The Christians

were led to a knowledge that some common ground to meet upon must be found for the different denominations. Mr. Moody himself was really anxious for this and after a series of meetings an appeal was issued and building commenced. There was erected one of the largest buildings in Ireland, of that time, in Lower Abbey Street in Dublin and called the Christian Union Building. Its large Metropolitan Hall in these past fifty-four years has been the birthplace of many thousands of Christians.

“ When funds were being collected to raise the building, in some churches ladies took their gold bangles off their arms and laid them upon the collecting plates.

“ Only eternity will show the greatness of the work under God of D. L. Moody in Dublin. People gathered in hundreds at half-past seven in the morning to hear him and to pray ; and his noon prayer meetings in the city each day were times in which the power of God fell upon the gatherings.

“ To-day the Christian Union Buildings are the home of the City of Dublin Y.M.C.A., a really alive evangelistic body. Some of its older trustees are men to whom the visits of Mr. Moody brought great blessing, and each Sunday night they still hold at half-past

eight a bright Gospel service which to-day stands as the largest service in the Irish Free State."

The records of the three-year mission which followed the second visit to Dublin are somewhat different from those of the previous visit from 1873 to 1876. Of the writing of books about the first campaign there seemed to be no end, but the seed sown then had by this time brought forth fruit, so that Mr. Moody's tour through the United Kingdom was enlivened by the laying of corner stones, raising building funds, and dedicating structures that had grown out of the Moody and Sankey Revivals. Permanent evangelism was taking the place of that which had been itinerant eight years before.

Let us move over to Edinburgh! Carrubbers Close Mission in High Street was founded 30th May, 1858, in Whitefield Chapel, by the Rev. James Gall. Its seventy-sixth annual report has this interesting information: "The work grew and the blessing of God was so richly bestowed on the Mission that other rooms had to be secured for extension work. The very deficient accommodation afforded by the Mission premises had long been a serious handicap, and the need of larger buildings was most keenly felt. Messrs.

Moody and Sankey again visited this country in 1881-1882. Mr. Moody paid a surprise visit to the Mission one evening. So impressed was he with the value of the work of the Mission and of the possibility of its being greatly extended that he set himself to collect £10,000 (\$50,000) for the purchase of a site and the erection of suitable premises—and succeeded. The foundation stone of the present building was laid by Mr. Moody, on 24th April, 1883, and on 4th March of the following year he opened the large hall."

It must not be forgotten, of course, that the building operations of the evangelist really began during his first mission. In the Central Young Men's Christian Association of Liverpool there is a memorial tablet to the effect that Mr. Moody laid its foundation stone on 2nd March, 1875.

Down Lodge Hall, High Street, Wandsworth, London, S.W.18, carries on its lithographed letterhead this line: "Foundation stone laid by Mr. D. L. Moody, June 24th, 1884," of which its Honorary Superintendent, Mr. A. Lindsay Glegg, writes: "The building of our Hall was directly inspired by Moody, who gathered friends around him and told them to raise the money between them. One lady sent in £250 (\$1,250), and then

Dr. Watney, who lived in a house called Down Lodge, offered to pay for the entire building, and to put it up on a piece of land adjoining his own garden. At that time Moody was launching another scheme—the erecting of the Stratford Conference Centre at Stratford (London, E.), and the £250 were passed over to Moody and he at once gave it to Stratford friends towards their building, so that our Hall, and the one at Stratford are two memorials in London of Moody's work."

Glasgow's *Book of Remembrance* points to a result worthy of mention: "As a result of the Moody and Sankey visit to our city in 1882, the cause of Gospel Temperance received a great impetus. Very early in the history of the Association the directors were convinced by their growing knowledge of the conditions existing among the people in the poorer districts of the city, that a direct attack on the drink curse was imperative. This conviction resulted in the inauguration of the Mizpah Band by Mr. Moody, at a meeting held in the City Hall, on the evening of 6th June, 1882."

Bristol was stirred by Moody and Sankey as perhaps it had not been since John Wesley preached in the cannon factory there. While preaching, Mr. Moody remarked that "in a

wealthy city like Bristol there ought to be a big hall where missions could be held, and I feel sure there are those present who are able and would be willing to subscribe." According to a Bristol resident who was present, " money and promises simply flowed in." The outcome was the old Y.M.C.A. Hall, St. James' Square, Bristol.

Rev. James A. Gray, of Manchester, a cousin of the late Dr. James M. Gray, for many years president of the Moody Bible Institute of Chicago, says: " Manchester Y.M.C.A. acquired its present building through Mr. Moody's visit. . . . The building was used for meetings, and the idea occurred of buying it for the Y.M.C.A. It was my privilege to be born again through Mr. Moody's visit."

The remarkable events of Mr. Moody's contact with the student bodies of Cambridge and Oxford are due for attention at this point. Mr. Moody had from the first been hesitant about appearing in public address before students. He had, however, yielded to pressure from others and visited Princeton and Yale Universities in the States, and on every occasion found reason for thanksgiving for the results gained.

Any former mission of this type, however,

paled by contrast with what occurred at the two great British Universities during this visitation. Not presuming for a moment that he was fitted for leadership among college men, Mr. Moody was, nevertheless, an ardent lover of youth, as is attested by the institutions that he founded on both sides of the water.

The evangelist had proved his power over the masses ; could he exercise any marked influence upon the type of young men who peopled the universities ? He would meet mental attitudes with which his ordinary labours did not acquaint him. With characteristic courage, he and Sankey, after earnest conference and prayer, decided that they could do no less than enter the doors that were swinging wide for them, and leave the results with the God of battles.

The invitation to enter Cambridge had come from the Cambridge Christian Union, representing students of an earnest and praying type—J. E. K. Studd, W. H. Stone, Armitage Robinson, and others. They invited the American evangelists into the most challenging ordeal of their public experience up to that time.

Of the 2,900 students at Cambridge, some 1,800 appeared to look over the men about

whom they had heard so many, and contradictory, reports. They came into the hall with the abandon and hilarity that marked their appearances at sports events. When Sankey sang, they responded with cheers. When he gave another appealing Gospel song, there were more cheers. Prayer was offered. "Hear, hear!" instead of "Amen" burst upon the air. Moody asked the audience to desist from applause—more cheers! He read from the Scriptures; again cheers and applause. Utmost urbanity and good-nature marked the evangelist through the grilling experience that preceded the respect and careful attention finally accorded him and his message.

On Thursday of the memorable Cambridge week, Mr. Moody arranged for a meeting of some three hundred Cambridge mothers to be gathered for prayer while he was holding the service for these "mothers' sons" from many parts of the Empire. The mothers prayed with a will; God heard the petitions; a notable "break" came in the meeting where Moody was preaching on "The Marriage Supper of the Lamb" to the throng of students. A definite call was made for students to seek further knowledge about Christ in an inquiry meeting. For some

minutes no one responded—then a Trinity man started mounting the long flight of stairs leading to the inquiry room. It was a terrific test. His face was hidden in his gown, but he mounted those steps “two at a time.” Another followed, and another. Some threescore answered the definite call that night, and found wonderful deliverance. The harvest had truly begun.

One of the ringleaders of the former disturbances was of that night’s harvest, and in later life was Bishop of Hong Kong—Gerard Lander. Of the fruits of those miracle days at the great university were the “Cambridge Seven,” who afterward wrought valiantly and fruitfully in the mission field of China.

The Cambridge meetings were followed immediately by those at Oxford, which began November 13. The forces pitted against each other were quite the same as those in conflict at Cambridge. The earnestness, courage, patience, and determination of the man of God had again to encounter boisterousness, irreverence, and arrogance. With confidence that the God of every Old and New Testament hero was with him, Moody made his advances and the citadel of glorious victory was attained. Of the

Oxford meetings a correspondent wrote to *The Christian* (London): "If we can trust our memory, we have never seen any evangelistic meetings like this. The power of God seemed to be present in such a degree that these young men, many of them the flower of the rising intellect of our land, seemed to be swayed at his will, like the ripe standing corn before the breezes of heaven. We would but exclaim in our hearts: 'It is the Lord's doing; it is marvellous in our eyes.'"

From these two university campaigns came some of Mr. Moody's most efficient helpers for later meetings in London and elsewhere in Great Britain.

Early in 1891, the evangelists received an urgent invitation to visit Scotland again. It was in the form of a long scroll containing twenty-five hundred names from fifty cities and towns north of the Tweed. They accepted and the meetings centred, as in other years, in Edinburgh and Glasgow, with short missions in the smaller cities. It was on this third mission that D. L. Moody founded a Bible Training Institute in Great Britain similar to one he had established in Chicago in 1886. Again it seems right and proper to quote from the *Glasgow Book of Remembrance*:

"The third visit of Messrs. Moody and

Sankey took place in 1892, and, like their previous visits, it also had a noteworthy outcome. At a public meeting in St. Andrew's Hall, Mr. Moody successfully launched another enterprise—the Bible Training Institute—and suggested Mr. John Anderson, then a shipping agent at Ardrossan and president of the Ayrshire Christian Union, as its first principal."

Parallel with the experience of the Chicago Evangelization Society that fruited in the founding of the Moody Bible Institute, the Evangelistic Association of Glasgow took material form in the Bible Training Institute which stands on Bothwell Street. Vital, aggressive, true to the delivered Faith, this child of the Moody movement stands, a beacon to illumine regions all too darkened by ominous clouds of unbelief and apostasy.

The annual reports of its Principal, Dr. David M. M'Intyre, and its distinguished administrative staff, reveal a programme of action and a range of influence that kindle profound gratitude to God for His evident care through the years. The Carrick Street Mission, the wayside witnessing campaigns, and the seaside and village services for children, but hint of the zealous application

without of the spiritual truths pondered within the class-rooms of the Institute.

Invited by friends to visit the Holy Land as their guest, Mr. Moody enjoyed one of the few vacations of his busy life. He had long wished to see Palestine and the places associated with the Saviour whose Gospel he had preached for nearly forty years.

Meetings were opened in England immediately upon his return, after which he crossed into Ireland again for campaigns in Dublin and Belfast.

Now back to London. Moody and Sankey had preached the Bible and sang the Gospel to more than 2,530,000 people during their mission of 1875, and to more than 2,000,000 at eleven different sites in 1884, but London was still eager to hear them, so a two-weeks' effort was opened in Spurgeon's Metropolitan Tabernacle in 1892. Be it remembered that in 1867, and again in 1872, Mr. Moody had made trips to London admittedly for the purpose of hearing the great English preacher. "There I lit my torch anew," he said at Mr. Spurgeon's fiftieth anniversary.

Therefore, it is not far wide of the mark to say that Dwight L. Moody began and ended his glorious British ministry in the Metropolitan Tabernacle.

## CHAPTER V

### THE MOODY BIBLE INSTITUTE OF CHICAGO

"THERE is my life work!" exclaimed Mr. Moody to the Rev. Dr. E. M. Williams, as he pointed to the new men's building of the Bible Institute in Chicago. The Institute dates from January 22, 1886. Its constitution was adopted February 5, 1887, and it was chartered by the State of Illinois, February 12, 1887.

In a Chicago morning newspaper of January 22, 1886, there appeared this brief item: "At noon to-day, Mr. Moody will speak at the meeting at Farwell Hall on 'City Evangelization.' The address will be made in deference to a request from numerous business men, and all are invited. No tickets will be required for this meeting."

On the following day, January 23, the same newspaper carried a stenographic report of Mr. Moody's Farwell Hall address that aroused action from which the Moody Bible Institute of Chicago came into existence, first with the

title of Chicago Evangelization Society, afterwards, as we know it to-day. Mr. Moody's speech filled two newspaper columns of agate type, but the portion of it that is quoted here is the Magna Charta, not only of the school which he founded, but of nearly every Bible Institute in the world. Mr. Moody said in part :

" I tell you what I want, and what I have on my heart. I would like to see \$250,000 raised at once ; \$250,000 for Chicago is not anything. Some will be startled, but see how the money is pouring in upon you. See how real estate has gone up, and how wealth is accumulating, and how you are gaining in population, and a quarter of a million is not much. Take \$50,000 and put up a building that will house seventy-five or one hundred people, where they can eat and sleep. Take the \$200,000 and invest it at five per cent., and that gives you \$10,000 a year just to run this work. Then take men that have gifts and train them for this work of reaching the people.

" But you will say : ' Where are you going to find them ? ' I will tell you. God never had a work but He had some men to do it. I believe we have got to have some gapmen—men to stand between the laity and the

ministers ; men who are trained to do city mission work. Every city mission in this country and Europe has been almost a failure. It is a fact : I have looked into it. I have been in all the great cities of Great Britain, and I have investigated this matter, and there is not a city mission started in these countries that is not almost a failure, because the men are not trained. If a man fails at anything else put him in city mission work ! We need the men that have the most character to go into the shops and meet these hard-hearted infidels and sceptics. They have got to know the people, and what we want is men who know that, and go right into the shop and talk to the men. Never mind the Greek and Hebrew ; give them plain English and good Scripture. It is the Sword of the Lord that cuts deep. If you have men trained for that kind of work, there is no trouble about reaching the men who do not go into the churches.

“ My idea is to have these people study mornings, and have some ministers of different denominations give them a good Bible lecture, and visit every family in their district, and every night preach the simple Gospel.

“ I do not want you to misunderstand me, but the ministers are educated away from

these classes of people. Not that it is too much education, but it is their training that has been away from them. For instance, a boy grows up to school. He is kept at school until he is ready to go to college, and then to college, and from college to the theological seminary, and the result is he comes out of a theological seminary knowing nothing about human nature, doesn't know how to rub up to these men and adapt himself to them, and then gets up a sermon on metaphysical subjects miles above these people. We don't get down to them at all ; they move in another world. What we want is men trained for this class of people."

While the birthday of the Institute may always be determined by records of Mr. Moody's now historic speech in Farwell Hall on January 22, 1886, it may be easier to remember the adoption of its Constitution on his following birthday when he was fifty years of age, February 5, 1887. There was considerable celebration of Mr. Moody's fiftieth anniversary in Chicago at that time. More made of it, we believe, than of any other event connected with the evangelist personally. Some of the Chicago merchants featured it in their advertisements, and a number of the newspapers wrote editorials

about him. It was, therefore, an auspicious day upon which to adopt the Constitution that has been the guiding charter of the Institute through fifty years of its history. Seven days later, the sovereign State of Illinois wove it into the records of the Prairie State, on Lincoln's birthday, February 12.

However, it must not be forgotten that Mr. Moody had been studying plans for the Bible Institute for several years. His eldest son, the late Mr. William R. Moody, had this to say on that subject in a letter dated May 18, 1924: "It would be impossible, I think, to tell how early Father first desired to establish such an institution as the Chicago Bible Institute. It was a gradual development in his mind, taking a number of years, as he realized the need of lay workers to do settlement work and relieve the ministry in city missions. I think that 1886 would be the best fixed date that can be determined, but the idea had been in his mind for some years previous to that date."

When Mr. Moody broke ground for the new Institute building, he wrote a letter to some of his friends that reveals in striking manner the heart of the Founder, and lays bare his motive in establishing it. This letter, which has not appeared in any of his

biographies, throws light also on the relation that he intended his Northfield school to bear to the Institute. It reads as follows :

“Dear Friend:—I have now reached a crisis in my life. For ten years I have felt that more personal work must be done by men and women who were trained for it, if we ever reach the people who do not come under the influence of the Gospel. I have known there were plenty of men and women in the land who have ability, who are ready and willing to devote their lives to do just this kind of Christian work, but could not do so, because they lacked experience and proper training.

“I had this work and this class of Christians in mind when I established my schools at Northfield, although I intended them for preparatory schools for a Bible Institute in a great city. This I have established in Chicago, for the sole purpose of preparing men and women for the intermediate spheres of Christian work which lie between the ministry and the laity. My plan is to have part of the day given to study and part to practical work among the poor and destitute of Chicago, under the direction of competent leaders.

“I shall have the ablest Bible teachers

to be had in this country and Europe, and the most competent lecturers on special subjects, none perhaps longer than three months at a time.

"The buildings have been purchased and built at an outlay of \$100,000, which is provided for. The students are coming from all sections of the country. The calls for trained workers are already pressing upon us and I am fully convinced that this movement is one of great importance in its relation to the proper solution of that vexed problem of reaching the vast multitude of non-churchgoers in all our cities. I say this after years of careful study of this problem in this country and Europe.—D. L. MOODY."

Charter members of the original Board of Trustees were: D. L. Moody, T. W. Harvey, E. G. Keith, John V. Farwell, N. S. Bouton, Cyrus H. McCormick, and Robert Scott.

None of Mr. Moody's Christian enterprises in Chicago bore his name until after his death. Had he suspected that the Trustees of both Church and Institute would have hastened to amend their charters soon after his passing, in order to give them his great name, he probably would have legislated against it in the Constitutions themselves.

However, it would have been a breach of

## THE MOODY BIBLE INSTITUTE OF CHICAGO 63

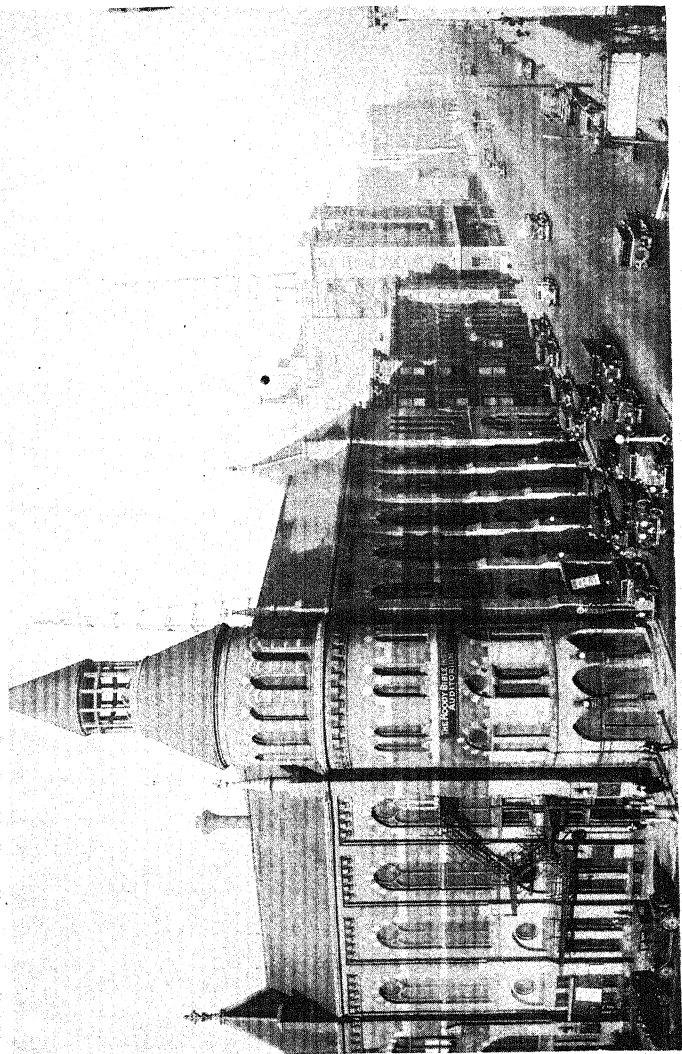
trust if the Trustees had done otherwise. Mr. Moody put his very soul and blood into the Church, Institute, and Colportage, in Chicago; and it was heavenly wisdom, granted in answer to prayer, that led the Trustees to designate them the Moody Memorial Church, and the Moody Bible Institute of Chicago. There is, of course, no organic connection between any two of them, but they work in Christian harmony for the cause of our Lord Jesus Christ, just as they did in the lifetime of the Founder.

The late Miss Emma Dryer, a Bible teacher connected with the Chicago Avenue Church, conducted a Bible Work Institute for women on the West Side in Chicago for many years. For a season it appeared wise to merge Miss Dryer's work with that of the Chicago Evangelization Society, and, had that plan been workable, it was hoped to have had a ready-made women's department for the new Institute. But God overruled the proposal. Mr. Moody purchased buildings, adjacent to the Church, for the women, and rushed work on "Old 153," the original building of the Institute group. Miss Dryer, shortly before she went to be with the Lord, had this to say, in a letter dated July 18, 1924:

"I do not know of any files of the old records of our work. The work finally gave way to the larger and better work of the Institute. It was directed that way by John V. Farwell and Dr. Torrey. I assisted Mrs. Capron in starting the work for women under their direction; she and I were intimate friends while she lived."

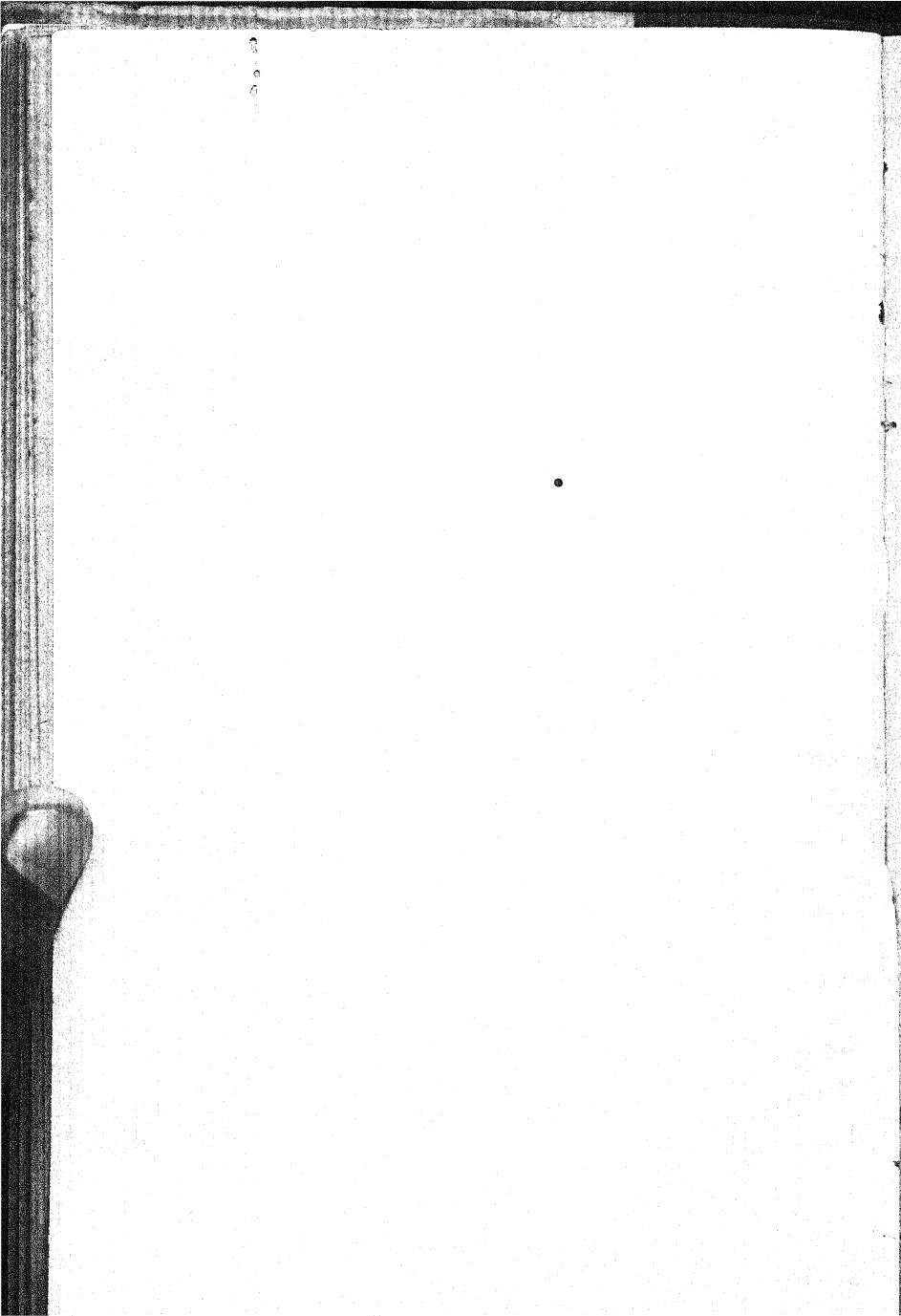
"After Mr. Moody's death," says Mr. A. P. Fitt, who is the evangelist's son-in-law, and was a Trustee of the Institute, "we changed the name from Chicago Evangelization Society to the Moody Bible Institute of Chicago."

However, the school was called the Bible Institute for many years prior to Mr. Moody's death, even though its name at Springfield may have been Evangelization Society. The significance of that statement is this: the Bible Institute idea had been born. Call it by any name, the time had come in the history of the Church when this new institution was to begin in Chicago and spread to almost every large city in the world. Evangelism was as old as Christianity, but this Bible Institute was something new under the sun. That Moody himself had something to do with this transition, may be inferred from the following invitation he sent to his



*The Moody Bible Institute of Chicago.*

to face p. 64.]



THE MOODY BIBLE INSTITUTE OF CHICAGO 65  
converts on December the 10th of an unnamed  
year :

" Dear Friend,—I should be pleased to have your company to tea at the Bible Institute, No. 80, West Pearson Street, on Monday evening, December 15, from 5 to 10 o'clock, at a reunion of those converted under the work of the Chicago Evangelization Society.

" The Wells Street cable cars will bring you to Pearson Street.

" Come, even if you can be here but a part of the evening.

" Cordially yours,

D. L. MOODY."

Shrewd in his selection of men, as was attested by the case of Mr. Sankey, the evangelist was now casting about for another man. He told the great singer at Indianapolis that he had been on the lookout for him for eight years. At this point it is well to complete Moody's historic sentence quoted at the beginning of this chapter, when he pointed at the Institute and said : " There is my life work ; I wish I knew the man to superintend it." Moody knew the sort of man that was required, and kept up a still hunt for him.

He must be a preacher, a scholar, an educator, an executive, and a writer, all in one—an almost impossible combination !

Who among men would deny that Reuben Archer Torrey, superintendent of the Institute from 1889 to 1902, had those talents, and others besides ? In addition, he was a faithful pastor and an evangelist second only to Moody himself. Dr. R. A. Torrey was born January 28, 1856, in Hoboken, New Jersey. His father was a banker. Young Torrey graduated from Yale University, and Yale Theological Seminary, receiving his divinity degree in 1878. That year, Moody and Sankey were conducting meetings in New Haven, Connecticut, the home of the University. Dr. Torrey worked six weeks in the inquiry room of the mission, a service that presaged the type of his future ministry. In 1882 he did post-graduate work in Leipzig and Erlangen universities, in Germany, returning to the United States in 1883 to become Superintendent of the Congregational City Missionary Society of Minneapolis. In October, 1889, he was inducted into office as Superintendent of the Institute, of which Mr. Moody was President. Dr. Torrey's gifts as an educator were put to the severest test. He was in an entirely new field, one

where he could use no existing curriculum as a model. Moody's ideas were sound, as time has proved, but they never had been put into tangible form.

Dr. James M. Gray, successor to Dr. Torrey, said of him: "R. A. Torrey was the first and only superintendent the Institute ever had. He was here twelve years, not merely as superintendent of men, but of the Institute. It was R. A. Torrey who planned the educational system on which we are still working."

Australian Christians invited Moody and Sankey to that continent for a mission in 1899, but alas, the great soul-winner was getting ready to depart for another country—"the far away home of the soul."

Torrey and Alexander sailed for Australia, December 23, 1901, in answer to the prayers of many Australians, and their world-wide mission was on. Both evangelists were in the prime of life, Torrey was 46 and Alexander 34. Their campaigns and Charles H. Gabriel's "Glory Song" became the popular evangelism of the day. A warm reception was given them by the Moody Bible Institute when they returned to Chicago. Alexander had spent three years in the music department, and had been news editor of the *Institute Tie*. He and Dr. Torrey made an evangelistic team not

unlike Moody and Sankey. They preached the same Bible and sang the same Gospel. British people received them as they had Moody and Sankey when they began a mission in the Mildmay Conference Hall, London, January 9, 1903. In the audience were many converts of the three Moody missions in Great Britain. The "Glory Song" was sung as the "Ninety and Nine" had been in bygone years. Into all the major cities of Britain went these new, and younger, evangelists. The largest auditoriums, including the Royal Albert Hall in London, were filled to capacity, and hundreds were converted.

In 1912, Dr. Torrey was elected Dean of the Bible Institute of Los Angeles, making him the only man to have been head of the two largest Bible Institutes in the world. He was a prolific writer, and one or more of his books may be found in the library of almost every pastor in the United States. During his long term as Dean of the California school, he founded the Church of the Open Door, and became its first pastor.

Early in 1893, the Chicago Institute became headquarters for the three hundred workers whom Mr. Moody invited from many lands to assist him in conducting the most audacious

campaign of his career during the six months of the World's Columbian Exposition. Nearly all his friends prophesied failure, saying that people would not attend Revivals with a World's Fair going on. The evangelist seized the opportunity to preach the Gospel to millions of visitors. The late Dr. L. W. Munhall, one of his assistants, said: "When I first learned of Mr. Moody's purpose to conduct evangelistic meetings in Chicago during the World's Fair, I concluded that, for once, the evangelist had made a mistake. But the event has proved otherwise. Surely the work has been of God, and has been a great blessing to the churches of this city as well as to multitudes throughout America and Europe." Two extra floors were added to the new Men's Building, making it five stories, and providing for 300 men.

Some idea of the scope of the World's Fair mission may be had by recalling that on one Sunday in September, for example, more than 64,000 persons attended 70 assemblies and heard the Word of God preached; and on a typical Sunday in October there were 72,000 people in 109 meetings in fifty-six separate locations. All of the larger theatres and churches of Chicago were rented for the campaign. On one Sunday morning, Mr.

Moody preached to 20,000 people in Forepaugh's Circus tent.

Press comments of that day give a vivid idea of how the unique mission impressed World's Fair visitors. The Boston *Congregationalist* said: "Mr. Moody's six months' campaign in Chicago has been a marvellous success, greater than even he anticipated." The *Epworth Herald* remarked, editorially: "The Moody campaign will undoubtedly go into history as one of the most sagacious and influential religious movements of this century." The *Ram's Horn* observed: "Never in the history of the world was such a time known in religious annals as that through which Chicago passed during the World's Columbian Exposition." And the *Union Signal* said: "By the side of this great, victorious, peaceful campaign of faith for the redemption of the world, the bloody campaigns of the Napoleons of earth pale into insignificance."

Speaking of this historic campaign, one of the most difficult in Christian experience, Mr. Moody said: "We would not have been able to do the work we have done during these past months if it had not been for the Institute, with its 300 workers gathered from every part of the country. Whenever

we have started the work at any point we have had force enough to go right on with it. I think it would have been utterly impossible to have carried on the work without the Bible Institute to draw upon. Perhaps God raised it up for this very time, as Esther was raised up for the time of her people's peril and need."

In answer to a question regarding the cost of the World's Fair campaign, Mr. Moody said: "The entire expense of the six months' labour, exclusive of the ordinary expenses of the Institute, was \$60,000 (£12,000) and \$40,000 (£8,000) to enlarge the buildings before the time of the campaign."

Almost eight years had now passed since Mr. Moody made his Farwell Hall speech in January of 1886, which became the genesis of the Bible Institute, but God had spared him to live and see his plan tested in the fire of the World's Fair mission, and it came out of that furnace without the smell of smoke on its garments.

"God bless the school that D. L. Moody founded."

## CHAPTER VI

### THE MOODY BIBLE INSTITUTE OF CHICAGO : THE SECOND TWENTY-FIVE YEARS

FOUNDER'S Week Conference of February, 1911, designated the Silver Anniversary of the Institute, gave praise to God for guidance, deliverance from difficulties, and a goodly measure of material expansion.

The Women's Building, a handsome eight-story structure facing on La Salle Street, was near enough to completion to take care of many visitors at the conference. A dormitory for men had already been completed. The era of property improvement was on.

However, this Silver Anniversary holds chief value for its testimony concerning the Institute's loyalty to Moody ideals, both as to doctrine and service. The impact of the so-called "social gospel" was being felt throughout the Church at that time, and an address or two in this conference gave it rather sympathetic attention. Following one

such address, Dr. R. A. Torrey, former Superintendent of the Institute, reminded the hearers that, "the only solution of the foreign problem was the preaching of the Gospel; the Gospel is good for all classes."

In a graduation address, shortly after the twenty-fifth Anniversary, Dean James M. Gray, successor to Dr. Torrey, said: "There were social problems in his (Moody's) day, as in ours, and he was too influential and sympathetic to be unmoved by them, but, nevertheless, to save the souls of men was his chief thought. You may clothe men, feed and educate them, and better their environment in every way, and still leave them 'dead in trespasses and sin.'"

As every form of human relief followed after the great Moody-Sankey missions in Great Britain and the United States, so the Institute held steadfastly to the doctrine that works of love and mercy spring from the hearts in which the love of God has been shed abroad by the Holy Spirit.

Mr. L. Wilbur Messer, for many years General Secretary of the Chicago Y.M.C.A., concluded a stirring address at the Silver Anniversary on Moody's work in Chicago in the early days of the Association:

"No one," said Mr. Messer, "can over-

estimate the value of his self-sacrificing effort in the early struggles of the Association to find its permanent place in the city life and to acquire its early equipment. His evangelistic spirit has ever characterized the Chicago Association and it remains to-day in the lives of its leaders. It is their prayer that his mantle of spiritual power may rest upon the men who have to do with the development of the Young Men's Christian Association of Chicago in the years that are to come."

Such an utterance by an Association leader of that day holds value as history, and indicates that the Evangelical faith of Moody had not been discounted or discarded.

The second twenty-five year period of Moody Bible Institute life may not inaptly be termed the Gray era. As distinctive a providence appeared in bringing Dr. Gray to the Institute as in the release of Dr. Torrey for his high ministry of world evangelism. While the Boston Episcopal rector had been a frequent Northfield and Chicago visitor and lecturer, his full-time service at the Institute began in 1904. Therefore, before 1911 he had made a strong attack upon problems of organization, development of courses, and the establishment of sound and constructive policies.

This era was one of notable Christian team work. Mr. H. P. Crowell, as President of the Board of Trustees ; Mr. A. F. Gaylord, the Business Manager of Moody's own choosing, and Dr. Gray, with trustees, faculty, and staff members, wrought the unusual in constituting an organization that was the wonder of observers.

A British visitor in the Institute, the Rev. George H. Eayrs, F.R.H.S., one-time president of the Bristol Free Church Council, resided at the Institute as a guest, while delivering a course of lectures there. He afterward said of his experience: "I felt it a high privilege to come in contact with the great work. It seemed to be a remarkable piece of organization, and the spirit which animates it is delightful. It goes like clockwork ; but the spirit in the wheels is intensely genial. How Wesley would have blessed such work and commended it ! The confraternity of the workers is most inspiring. They are so varied, but have a common purpose. Everywhere one feels that Jesus is in the midst and that the Bible is honoured. I thank God I have seen what I had heard and read so much of. I do not say 'There is no breath left in me,' rather, I feel strengthened for service."

Expansion was in the air ; the purpose to

adapt every feature of the Institute to the needs and opportunities that seemed of God's own providing.

A Pastors' Course was imperative to provide a broader and more effective training for the many capable men who were looking toward the ministry as a life work. Since subjects that were desired already formed a part of the Institute curriculum, and that were not available in any of the theological seminaries, a three-year course was devised, through much prayer and research, that would more nearly conform to the needs of such students. Study of the original Bible languages, and other subjects not found in the General Course, was made possible; and the first class to receive diplomas for the completed Pastors' Course graduated in August of 1923, the president of which was the present Dean of the Institute, Rev. Harold L. Lundquist.

Jewish Missions, the enlarged Missionary, the three-year Music, and the Christian Education Courses, represent a similar concrete purpose to meet the enlarging opportunities of the advancing years.

Already, before the Silver Anniversary, the Correspondence School had vindicated its founding, which took place January 1, 1901.

But the years since then have been marked with almost unbroken advance. A remarkable fact is that "depression years" have enrolled new students in near-record numbers, those of 1934-5 making, indeed, the crowning record for the entire history of the school.

Expansion also has marked the Evening School. Students who had been gathering in large churches in different sections of the city, to hear Bible lectures by Institute speakers, were in the autumn of 1903 brought together for what was the beginning of the Centralized Evening School. The official graph of enrolments in the School from 1919 presents an interesting study. While there are "downs" for certain school terms that make for humbleness of heart, the "ups" predominate, especially since 1929, and the summit to the present time was reached in the 1935 fall term.

Moody Bible Institute was quick to recognize the possibilities of Radio to extend its field of Gospel ministry. First, over the facilities of station WGES and WENR, and then from July 28, 1926, over its own 500-watt station, to which had been assigned the call letters, W-M-B-I. It is readily noted that these now familiar letters, after the assigned letter "W," are the initials of Moody

Bible Institute. Enlargement was again made possible by permission of the Federal Radio Commission to increase power from 500 to 5,000 watts, conditioned upon removing the broadcasting station to some site outside the Chicago city limits.

God's favour made possible the securing of a tract of six and one-half acres of ground at Addison, Illinois, twenty-one miles distant, and on January 20, 1928, the completed station was dedicated. Of the 200-foot aerial towers, a reporter said, "Like holy hands of prayer uplifted, these steel towers aspire toward heaven in a region wholly apart from the congestion of aerials that are atop the Chicago section."

In his address of dedication, Dr. Gray said, "We can but express gratitude to God for the broader opportunity which has come to the Institute to teach the Bible to the people and preach and sing the Gospel of Jesus Christ by means of the high-powered station."

The corner stone of the building bears the legend: "Dedicated wholly to the service of our Lord and Saviour Jesus Christ." In keeping with this avowal, not one hour of time had been leased for commercial uses, or given to mere entertainment, in all the years. Meanwhile the Radio School of the Bible, and

other features, are seeding down the far-flung field with Gospel truth, and unnumbered souls have witnessed to finding peace with God and peace in God through its saving and comforting messages.

Mr. Moody launched the Extension Department in 1897, with a view to promoting field work in Bible teaching and evangelism. Through recent years this department has been invigorated and expanded in its programme. Many summer conferences, and at other seasons of the year metropolitan conferences, have brought to a vast area the Gospel through the teaching and preaching of men of world eminence from Great Britain, the Continent, and the States. Dr. Gray was unswerving in his conviction regarding the value of this work, and to it he gave an enormous measure of strength and time.

Volume XXI of what had before borne the name of *The Institute Tie*, and later the *Christian Workers' Magazine*, started off the year with its September issue with a new name, *Moody Bible Institute Monthly*. Pages were larger, type more legible, arrangement greatly improved, and Dr. Gray, as editor-in-chief, and his corps of assistants, entered upon the new epoch in the life of this magazine of world-wide circulation.

Though the name "Moody" was thenceforth to honour the publication, as it had been affixed to the Institute after the founder's death, it was not with a view to publish a house organ for the Institute, but to build a greater and more world-embracing journal of spiritual and religious interest. None can doubt in coming years but that this publication afforded to its distinguished editor one of his chief avenues of expression and the exercise of his exact and scholarly abilities.

The meaning of the Gray era may be appreciated through a quotation from the book, *Dr. Gray at Moody Bible Institute*, published by the Oxford University Press since his death. Enhancing values in reality, and other features, testify to the wisdom shown by Mr. Moody in determining the location of the Institute. The quotation follows: "The bulletin of the Institute for December, 1931, containing the President's report, shows a gross operating expense for the year of \$1,413,730.25, and the net about half of that amount. This, compared with the figures of 1904 when Dr. Gray became officially connected with the Institute (\$92,924.34), tells a story of remarkable development.

"The worth of the Institute in 1904, that is, its total assets, was \$376,000 plus, but the report referred to in the preceding paragraph showed its worth in 1931 to be \$5,807,059.81, not including an award of cash from the City of Chicago for property taken in the widening of La Salle Street. This award was held for the wrecking and removal of some of the Institute buildings on that street and the erection of new ones in their places.

"In 1904 the Institute owned eight buildings; in 1931 it owned 34 and leased three. Then it had 42 officials, teachers, and other employees on its pay roll; at the latter date it had something like 280. In 1904 its student roster in Day, Evening, and Correspondence Schools was approximately 1,100; in 1931 it had a grand total of 17,200."

Enough had been written to show the permanence of the work established by Mr. Moody in Chicago. More space is given to the Institute than to other expressions of its founder's genius for organization because it was the work nearest his heart, and the work which perhaps represents most distinctively what he was—an evangelist.

Carrubbers Close Mission in Edinburgh, Tent Hall and Bethany Hall in Glasgow, Down Lodge Hall in London, and others

unnamed, still live and witness to the saving Gospel. The Bible Training Institute in Glasgow, mentioned more fully in another place, has continued through the years its highly successful work of training young men and women for a vital ministry at home and abroad.

In America the Mount Herron and Northfield schools carry on with unabated strength in the field of education,<sup>3</sup> and in Chicago the church founded by Mr. Moody, and now named the Moody Memorial Church, has a wide ministry not only in its own city, but through its scores of missionaries scattered throughout the world.

Mr. Moody was right in the choice of a favourite text: "He that doeth the will of God abideth for ever." He abides for ever not only in the Glory world, but he abides in the institutions he founded and in the multitude which no man can number who through these institutions have found life and blessing.

Looking down from above the fireplace in the room which was his sleeping room when in Chicago, and which for many years has been the office of the President of the Moody Bible Institute, is Moody's life-text, framed, and here shared with the reader.

“ HE THAT DOETH THE  
WILL OF GOD  
ABIDETH  
FOR EVER.”

In succession to Moody and Torrey, Dr. Gray worked on through the years, without benefit of vacation other than as he travelled over the States and Canada for many Bible conference engagements. Meanwhile, he was becoming aware that the day was approaching when he must place the administrative mantle upon the shoulders of another. By mutual choice of himself and the Trustees this man was chosen, Rev. Will H. Houghton, D.D., pastor of the Calvary Baptist Church, of New York. Dr. Gray's resignation was publically announced on September 6, 1934, and on November 1 Dr. Houghton took up the duties of the Presidency, and Dr. Gray was honoured with the designation of President-Emeritus.

In his inaugural address the new President uttered the significant words : “ In connection with this recognition service, there is borne in upon my mind the memory of a mother who held her boy to her heart and talked to him about the work of D. L. Moody, and gave to me the impression that she had

the conviction that I, sometime, somewhere, would bear some kind of relation to Mr. Moody's work."

For nearly eleven months the new President had the advantage and pleasure of comradeship with the President Emeritus. On Friday, September 13, Dr. Gray delivered an address on "The Holy Spirit" at the four o'clock lecture hour; on Saturday morning he conducted the chapel service, and in the afternoon enjoyed a ride through Lincoln Park on his favourite mount. Early on Sunday morning, the 15th, he was stricken with the illness that terminated on Saturday, September 21, 1935, when "he was not, for God took him."

The D. L. Moody Centenary will unquestionably mark an epoch, with goals both spiritual and financial, that must stimulate the life of prayer and faith of every former student, every friend and donor, and of believers who are devoted to the memory of Moody in all parts of the world.

## CHAPTER VII

### " A MAN SENT FROM GOD "

DWIGHT LYMAN MOODY, not less assuredly than John the Baptist, was " a man sent from God." He was not ordained in the ecclesiastical sense of the word, yet what man was more obviously " fore-ordained " to the ministry of the Gospel, and to a work which has left a permanent impress upon churches of all denominations ?

The divine and sovereign purpose in relation to Moody is, indeed, everywhere manifest. It is supremely revealed, of course, in his youthful response to the claims of Christ and in the splendour and constancy of his consecration ; but it is hardly less apparent when we contemplate the natural endowments of the man, or when we observe the providential ordering of his whole life.

Henry Drummond declared that Moody was " the greatest human " he had ever met. It is an apt description, for Moody was cast in nature's largest mould. Although he

was hardly above medium height, he was blessed with a physical frame that was massive and strong. Had he been of slighter build he could never have attempted, let alone have sustained, the herculean tasks which have made his life truly astonishing in its achievements.

Like many another who has risen to eminence, he owed much to a sturdy Puritan ancestry. From his father, a stone-mason, he received muscles like iron and nerves tempered as steel. He was schooled in poverty and hardship, for when he was only four years old, his mother was left a widow and destitute. But if the New England home furnished no more than the barest temporal necessities, it was rich in qualities which neither wealth nor culture can ever provide of themselves. The mother was a God-fearing woman, and the humble home was sanctified by prayer and faith. Piety went hand in hand with privation, and in such an environment the boy learned the value of truth and righteousness, of industry, perseverance and courage.

Awkward and ignorant youth as he admittedly was when he first arrived in Chicago, he had a mind that was keen and agile, while his practical capacity and clear-sightedness enabled him to see to the heart of a problem

and to arrive at a wise decision with a swift-ness which, in after years, often amazed his friends. This facility was not a gift of intuition so much as a power of rapid deduction, sharpened by experience. For example, he could run his eye over a hall or church and give a precise estimate of its seating capacity.

"The old Illinois Street Church was just one hundred feet by fifty, and I always measure everything in my mind by that," was his explanation of an unerring accuracy along this line. On much the same principle he judged the character of the people he met.

"When you shake hands with a man, look out for him if his hand is as limp as a dead fish," was a frequent warning. He would also be on his guard against those who "tell all they know at first acquaintance."

He possessed a tremendously resolute will and a masterful temperament. Difficulties which would have defeated weaker men never daunted him. He was a born leader, organizer, and strategist, and instances of his daring resourcefulness might be multiplied.

When as a young man Moody offered to take a class in a little mission Sunday School in Chicago, the superintendent demurred, stating that he already had as many teachers as pupils. Nowise discouraged, Moody

appeared the next Sunday with eighteen street arabs. He never waited for people to come to him. He sought his congregation in the worst saloons, in sailors' boarding-houses, or among dock labourers. In company with a business man—Mr. J. B. Stillson—he helped to recruit twenty mission Sunday Schools during a single summer season. His own mission was established on the north side of Chicago River in a district known as the "Little Hell," a home of vice and crime, and his first premises had once been a ramshackle saloon.

The same enterprising spirit and boundless energy which made a success of the North Market Mission accomplished even greater things in connection with the Illinois Street Church which grew out of it, and is now perpetuated in the Moody Memorial Church. One New Year's Day he paid no fewer than 200 calls, hiring an omnibus for the purpose, tiring out the horses and the three deacons who accompanied him. He was resolved that the cause should be a church of the *people*, without rented pews, free of denominational barriers to fellowship, and aggressively evangelistic. Over the entrance was an invitation: "Welcome to this House of God are strangers and the poor." The huge evangelistic

campaigns in Great Britain and America in the seventies and eighties, demonstrated even more remarkably Moody's sanctified generalship, and the same could be said of his other extensive enterprises—his work for the Y.M.C.A., his planning of the Chicago Bible Institute, the establishment of the Northfield Conference and of the Mount Hermon Schools.

We are among those who believe that Moody would have achieved distinction in any calling. His early ambition was to make money, and some who knew him intimately believed that he might have rivalled John Wanamaker as a founder of great department stores. His character for shrewdness, tact and enterprise as a commercial traveller was earning him a good salary when he decided to leave business and to renounce all prospects of wealth in order to devote his whole time to Christian service.

"If Moody had been a soldier," said Dr. G. C. Lorimer, "he would have stood side by side with Grant or Wellington." He could outwit opponents, and turn awkward circumstances to good account. Thus, while travelling in a train, he heard a newsboy with a bundle of books under his arm, shouting, "Here you are, Ingersoll on Hell." Moody grabbed the boy, thrust a book into his hand

and said, "Here my lad, here is Moody on Heaven; give them this at the same time." And the boy went through the cars shouting, "Ingersoll on Hell, and Moody on Heaven."

Dr. Theodore Cuyler coupled the names of Moody and Abraham Lincoln as the two most typical Americans of the nineteenth century who had risen from obscurity to world renown. "Lincoln and Moody were alike in the gift of a remarkable common sense. Neither of them ever committed a serious mistake. They were alike in being masters of simple, strong Anglo-Saxon speech, the language of the Bible and of Bunyan, the language of the plain people. Lincoln's heart gushed out in sympathy to all sorts and conditions of men and made him the best loved man in American history. Moody's big loving heart, fired with a love of Jesus Christ, made him a master of human emotions, touching the fount of tears in thousands of hearts, and often bringing weeping multitudes before his pulpit."

But natural force of character alone, however far it might have carried Moody in a secular sphere, would never have made him the foremost evangelist of modern times. The secret of his unique influence as a religious leader lay in utter surrender to Christ.

That consecration was real from the first, but it was deepened in the course of the years, and notably as a result of an observation which he heard fall from the lips of Henry Varley, during the first and more or less private visit to England, in 1867. Varley said: "The world has yet to see what God will do, with, and for, and through, and in, and by, the man who is wholly consecrated to Him."

"He said 'a man'," Moody reflected; "he did not say a great man, nor a learned man, nor a rich man, nor a wise man, nor an eloquent man, nor a smart man, but simply 'a man'. I am a man, and it lies with the man himself whether he will, or will not, make that entire and full consecration. I will try my utmost to be that man."

*I will try my utmost to be that man.* Never was a vow more wholeheartedly kept! Dr. Campbell Morgan, between whom and Moody existed strong ties of mutual admiration and affection, truly says: "The natural possibilities, under the control of grace, developed and became the vehicle for the display of the glory of his Master. He lost his life for the sake of Christ and the Gospel, yet how wondrously he found it in Him. All the rich nature with which God endowed him at birth

passed into the realm of full fruitage at the new birth."

This testimony is supported by the opinion of another famous preacher of wide understanding—Dr. R. W. Dale of Birmingham. In 1875, Moody and Sankey held two weeks' series of meetings in that Midland city, and no building, not even the great Bingley Hall, was large enough to hold the audiences which attended. Dr. Dale was at first inclined to look with disfavour on the movement, but afterwards became a warm defender of the evangelists.

"Of Mr. Moody's own power," he wrote, "I find it difficult to speak. It is so real and yet so unlike the power of ordinary preachers, that I hardly know how to analyse it. Its reality is indisputable. Any man who can interest and impress an audience of from three to six thousand people for half an hour in the morning and for three-quarters of an hour in the afternoon, and who can interest a third audience of thirteen or fifteen thousand people for three-quarters of an hour again in the evening, must have power of some kind."

Dale's wonder grew from day to day. "I began to see," he recorded, "that the stranger had a faculty for making the elementary truths of the Gospel intensely clear and vivid.

But it still seemed most remarkable that he should have done so much, and on Tuesday I told Mr. Moody that the work was most plainly of God, for I could see no real relation between him and what he had done. He laughed cheerily, and said he should be very sorry if it were otherwise."

From that time Dr. Dale cherished a profound regard for Moody. No man, he felt, had more right to preach the Gospel, "because he could never speak of a lost soul without tears in his eyes." Carr's Lane Congregational Church, of which Dale was minister, received 200 new members as a result of the missions, and, writing eight years later, Dale declared that seventy-five per cent. of the converts were standing well.

Both in his personal character and in the fruits of his work, Moody impressed his friends as a man filled with the Spirit of God. He never claimed to be filled with the Spirit (such a claim is often suspect when made for oneself!), but he constantly prayed for it. His attitude throughout was that of a learner in the school of the Paraclete, and he was altogether unconscious of his own greatness. In fact, no trait in his character has been more generally remarked upon by his intimates than his humility. It was all the more

impressive because it was wedded to such strength of character and determination. "I believe I am the most over-rated man in Great Britain," he once protested. Yet there was not the slightest suggestion of mock modesty in such self-depreciation.

He was naturally ambitious—and did not conceal the fact. He often disregarded the opinion of his friends, and in consequence some people thought him dictatorial. Yet that very self-assertion was part of his self-denial. "His masterfulness was always in the Spirit, and for the end of his ministry." He knew his own mind, and was fully aware of what experience had taught him. For that reason he saw no real humility in ignoring facts revealed to him by the intuition and commonsense with which God had blessed him. He felt that he owed his gifts and his opportunities to divine grace alone, and therefore could find no ground for self-complacency in his work. He said little about it ; and never spoke of "*my* converts." He would never consent to hear himself praised. On an occasion when a speaker began to eulogize him, Moody brusquely intervened and requested the brother to give glory not to the servant but to the Master.

Men who rise from obscurity to fame are

often spoiled by public recognition ; but who can point to anything which Moody ever said or did which showed any sign of it in his case ?

Many instances have been recorded of his lowliness of heart, and sensitiveness regarding the feelings of others. Dr. J. Wilbur Chapman relates how Moody once asked a St. Louis man for money. The man declined to give on the grounds that he thought Moody did not say enough about the Second Coming of the Saviour. Moody went on to Colorado Springs, and in the course of an address in which he touched upon " hobbies," he alluded to the incident. He gave the man's name, and the newspapers made a sensation of it. The man wrote one or two sharp letters to Moody, who saw that it was not a matter to be settled by correspondence.

On the return journey Moody stopped at St. Louis and held a meeting. The man in question came in and sat at the back of the auditorium. Moody at once called him to the platform, and tendered an apology, explaining that he desired to make it as public as the offence, even though he had never intended to wound his friend.

Such indiscretions, however, were extremely rare, and usually, with all his outspokenness,

he was wonderfully circumspect, knowing when to speak and when to keep silence. He was generous to a fault, often temporarily embarrassing himself by his liberality. However reticent he might be at times, especially in the presence of flatterers, he threw off all reserve when in company with his friends, and those who were admitted to the charmed circle of his home and family saw how intensely human he was. He was always the life and soul of the company, and at such times his humour would bubble up. "I have seen him roll on his couch with laughter," said John McNeill ; and Dr. Meyer confessed, "I never guessed the intensity of his tenderness till I saw him with his grandchildren."

There were occasions when he blazed with indignation, but he was often melted to tears, especially where children were concerned. At one of his meetings during the World's Fair Campaign in Chicago, a small child became separated from her parents in the thronging crowds. Toward the close of Moody's address the little girl was passed up to the platform. The evangelist immediately held her up so that her parents might see her. When the anxious father reached the platform Moody placed the child in his arms, and, with the tears coursing down his cheeks, exclaimed,

"That is what Jesus Christ came to do: to seek and to save lost sinners, and restore them to their Heavenly Father's embrace."

Like most men of broad human sympathies, Moody delighted in the countryside. He had a good fund of information about agriculture, and saw the handiwork of the Creator in every turn of the road. "Look at that," he would exclaim, as he and his friends came upon some scene of surpassing loveliness. "Listen," he would say, drawing attention to the woods on either side of the road, vocal with the song of the birds. "Isn't it beautiful?" he would burst forth again and again.

No wonder his friends loved him. "He was the most lovable man I ever knew," was Dr. Wilbur Chapman's verdict. He manifested a large-hearted charity toward those from whose views he dissented, especially if he felt that the points of difference were academic rather than vital. He held tenaciously to the truth and inspiration of the Bible, and declared the whole counsel of God as he understood it without fear or favour. Controversy, however, had little attraction for him, and mere contentiousness none at all. His son, the late W. R. Moody, says that when his father's opinion was sought regarding the suitability of a certain man for a pulpit

then vacant, Moody rose from his seat, went to the window, and looked out for several minutes, without saying a word. Then he turned back with the decisive remark: "There is too much tomahawk about him."

When, in later years, the fires of criticism were kindled about Henry Drummond, his great-hearted friend stood by him. Moody could not follow the Scottish professor in all his theories, but he believed in the *man* with all his heart. He spoke of him as a Christian "who lived continually in the thirteenth chapter of First Corinthians," and remarked to Dr. Henry Clay Trumbull: "He is the sweetest-tempered Christian I ever knew."

By a remarkable—and yet not remarkable!—coincidence, on that same day Drummond said precisely the same thing to Trumbull regarding Moody.

Such balance of opposite qualities, such discipline of heart and mind, such Christ-likeness, could never have been attained had Moody not been a man of intensely prayerful spirit. Summer and winter he would rise at a very early hour in order to be alone with God and His precious Word. The pressing duties of each day thus found him prepared to face every contingency, for every task and

every care had been previously committed to his heavenly Father.

His faith was beautiful and childlike in its simplicity, and therefore was of the quality that removed mountains. Vast sums of money were raised at various times for the many causes he espoused. Once assured that a particular venture was according to the mind of God, he never hesitated, but went boldly forward, confident that every need would be supplied. But he believed nevertheless in laying the needs before the Lord's people, and he could trust God to move the hearts even of unwilling givers.

Once, when a large sum was required to complete Mount Hermon Schools, he wrote to a man who he was aware, would be induced by no human means to part with the money. Before posting the letter Moody took it to his chamber, placed it on a chair, and knelt down, praying as only he could pray. The letter reached the man at breakfast. He read it and threw it aside as a preposterous request. But, feeling that there was something peculiar about it, he read it again, and a third time. Finally, he went to his library and wrote out a cheque for the whole amount, explaining to Moody in a covering letter that he hastened to send it before going out to his

office for fear lest he should afterwards change his mind !

Moody was a mighty preacher because he was a great soul. Some have said that he was without eloquence. If by that is meant that there was absence of rhetoric—which he despised—the criticism is true. But if eloquence is “the outpouring of a full soul and an earnest mind, in heart-stirring and convincing words,” then Moody was one of the most eloquent preachers of his generation. Here is Drummond’s estimate : “If eloquence is measured by its effect upon an audience and not by its balanced sentences and cumulative periods, then there is eloquence of the highest order. In sheer persuasiveness, Mr. Moody has few equals, and rugged as his preaching may seem to some, there is in it pathos of a quality which few orators have ever reached, and an appealing tenderness which not only wholly redeems it, but raises it not unseldom almost to sublimity. No report can do the faintest justice to this, or to the other most characteristic qualities of his public speech.”

Dr. Dale said : “His preaching had all the effect of Luther’s ; he exulted in the free grace of God. His joy was contagious. Men leaped out of darkness into light and lived a Christian life afterwards.”

No man before the days of the radio, ever addressed so many people. Here is one instance. During 300 days in each of seven years he spoke to audiences of 5,000 each afternoon and evening.

How are we to account for such influence ? Many secondary causes may be assigned, but ultimately we are driven by their sheer inadequacy to fall back upon the simple scriptural explanation : " There was a man sent from God whose name was "—Dwight Lyman Moody.

## CHAPTER VIII

### THINGS MOODY MOST SURELY BELIEVED

WHEN Moody and Sankey came to London in 1875, a satirical paper criticized the subject-matter of Moody's sermons in a manner which paid an unconscious tribute to the preacher's loyalty to the essentials of the Gospel. "He presents that view of Christianity which has always made the most converts in modern times, and which consists in leaving out of view almost entirely the necessity of works and in dwelling mainly upon the emotional and sentimental aspects of the faith. These aspects he presents in the symbolical language of the Gospel as though the symbol were the thing; he insists that man shall have a 'changed heart,' that he shall be 'regenerated,' and 'find Christ,' and it is held sufficient proof of the work having been effected if an individual presumes to say to himself and to declare to others that he believes himself to have undergone this vague process. In

this sense, Mr. Moody is doubtless justified in claiming that he has made 'tens of thousands of converts'."

Making all necessary allowance for the critical bias and exaggeration, it is easy to see that Moody impressed his hearers with his emphasis upon the sole-sufficiency of the atoning work of Christ for justification and regeneration. Canon W. M. Hay Aitken relates how he was present at a meeting of clergymen, ministers, and laymen in the Freemasons' Hall in 1875 to hear a statement from Mr. Moody regarding the aims and objects of his London mission. One questioner suggested the printing and circulation of a leaflet specifying the doctrines he proposed to expound in his meetings. Moody's reply came swift and decisive: "It has all been printed already; you will find it in the fifty-third chapter of Isaiah." As Aitken left the hall in company with the late Principal Chalmers, the latter whispered with obvious application to the evangelist of the words of Isaiah xli. 15, "A sharp threshing instrument, having teeth."

There was never the slightest doubt as to what Moody believed and preached. At the numerous memorial services in the United States and Great Britain after his death,

speaker after speaker pointed out that Moody never wavered in his attachment to the great fundamentals of the Faith. Says Dr. F. B. Meyer : " His sermons on the Blood, the Holy Spirit, the Love of God in Jesus Christ, were great testimonies to the mighty truths which have been the theme of every Revival, in Evangelical religion. There was no uncertain sound in the Gospel as he preached it, and it was the power of God unto salvation to tens of thousands."

Moody was a man of the Book if ever there was one. He had a fine library which he greatly valued, but he never made the mistake of depending more upon commentaries than upon his own personal study of the Word.

Harry Moorhouse, during a visit to Chicago, gave Moody valuable counsel : " If you will stop preaching your own words, and preach God's Word, you will make yourself a great power for good." This prophecy made a deep impression on Moody's mind. Up to that time he had been accustomed to base his sermons on the experiences of Christians, and the life around him ; now he began to study the Bible as never before, resolved to be a preacher of the *Word*. In later years, when addressing a conference, he said : " It is always the greatest pleasure to me to speak

on the subject of the Bible. I think I would rather preach about the Word of God than anything else, because I think it is the best thing in the world, and we cannot possibly over-estimate the value of Bible-study. One must keep constantly drinking at this fountain if he is to be used of God."

Moody took a strong line towards those who undermined the divine authority and inspiration of the Scriptures, and when he felt constrained to protest, did not mince his words. "I believe that there are a good many scholars in these days," he declared, "as there were when Paul lived, who 'professing themselves to be wise, have become fools'; but I don't think they are those who hold to the inspiration of the Bible. I have said that ministers of the Gospel who are cutting up the Bible in this way, denying Moses to-day, and Isaiah to-morrow, Daniel the next day and Jonah the next, are doing great injury to the Church; and I stand by what I have said. I don't say that they are bad men. They may be good men, but that makes the results of their work all the worse. Do they think they will recommend a Bible to the finite and fallen reason of men by taking the supernatural out of it? They are doing just the opposite. They are emptying the churches and driving

the young men of this generation into infidelity."

That remained Moody's consistent attitude. Speaking only a few months before his death, he said: "The central idea of the Northfield Conference is Christian unity, and the invitation is to all denominations and to all wings of denominations; but it is understood that along with the idea of Christian unity goes the Bible as it stands. We seek at these meetings to find points of common belief."

Moody was pre-eminently an evangelist, and would not waste time in discussing critical theories. When he was approached by a newspaper reporter requesting a pronouncement regarding the Higher Criticism he replied with a twinkle in his eye: "I'm not up to that sort of thing. You see I never studied theology, and I'm precious glad I didn't. There are so many things in the Bible that everybody can understand that I'm going to preach about them until they are exhausted, and then, if I have any time left, I'll take up the texts I don't understand." He believed, with Spurgeon, that far and away the best method of combating error was to proclaim the truth of the Word. He realized that Rationalism thrived on ignorance of the Scriptures.

"Why should I get a new remedy for sin when I have found one that has never failed?" he argued. "The Gospel has stood the test for eighteen centuries. I know what it will do for sin-sick souls. I have tried its power for forty years. It is a singular fact that few men, otherwise well educated, are acquainted with the English Bible. I can secure a hundred men who can teach Greek and Latin well, where I can find only one who can teach the Bible well.

"Take the Bible: study it; leave criticism to the theologians; feed on the Word; then go out to work. Combine the two—study and work—if you would be a full-orbed Christian. The Bible is assailed as never before. Infidels cast it over, but it will always swim to the shore. The doctrines, the promises, the messages of love, are as fresh to-day as when first spoken. Pass on the message; be obedient to commands; waste no time in discussion; let speculation and theorising pass into the hands of those who like that kind of study."

At another time he said to a company of ministers: "I don't see why you men are talking about two Isaiahs; half the people in the country do not know that there is one Isaiah yet. Let's make them know about

that one, before we begin to tell them about two."

He was insistent in reminding people that "Two words will give you the key to the whole Bible—Christ and Jesus. The Christ of the Old Testament, the Jesus of the New, and the two books explain each other."

Christ and His Cross were central in all Moody's thinking and preaching. In the course of an address on "A Divine Saviour," he tells us how he was brought to believe in the deity of Christ (his father had been a Unitarian). "I did not know where to place Christ, or what to do with Him, if He were not divine. When I was a boy I thought that He was a good man like Moses, Joseph, or Abraham. I even thought that He was the best man who had ever lived on the earth. But I found that Christ had a higher claim. He claimed to be God-Man; to be divine; to have come from heaven. He said, 'Before Abraham was, I am.' I could not understand this; and I was driven to the conclusion—and I challenge any candid man to deny the inference, or meet the argument—that Jesus Christ is either an impostor or deceiver, or He is the God-Man—God manifest in the flesh. And for these reasons. The

first Commandment is, 'Thou shalt have no other God before Me.' Look at the millions throughout Christendom who worship Jesus Christ as God. If Christ be not God, this is idolatry. We are all guilty of breaking the first Commandment if Jesus Christ were mere Man—if He were a created being, and not what He claims to be."

Replying to those who suggested that Jesus was self-deceived regarding His divine Sonship, Moody declared, "I could not conceive of a lower idea of Jesus Christ than that. This would not only make Him out an impostor; but that He was out of His mind, and that He did not know who He was, or where He came from." He went on to say that since the moment of his conversion, he had never doubted the deity of Christ, and enforced the point by adding, "A notorious sinner was once asked how he could prove the divinity of Christ. His answer was, 'Why He saved me, and that is a pretty good proof, is it not?'"

So convinced indeed was Moody regarding the deity of the Saviour that he felt there could be no possible co-operation with those who reduced Him to the mere human level. "God being my helper, I will never own fellowship with a man who denies the deity of my

God and Saviour Jesus Christ, or sneers at His Atonement."

Because Moody believed so emphatically in the supreme authority of His Lord, so also he sought to magnify Him as the Saviour of men. How he delighted to exalt the grace of God! Commenting on the verse, "We have seen and do testify that the Father sent the Son to be the Saviour of the world," he said: "All the heathen religions teach men to work their way up to God; but the religion of Jesus Christ is God coming down to men to save them, and to lift them up out of the pit of sin . . . we start from the Cross, not from the cradle. Christ has opened up a new and living way to the Father; He has taken all the stumbling-blocks out of the way, so that every man who accepts of Christ as his Saviour, can have salvation."

"When I was in one of your cities," he told an English audience, "a gentleman came to me and said, 'If you are right, I am wrong; and if I am right, you are wrong.' I saw he was a minister, and I said, 'Well, I never heard you preach; if you have heard me you can tell what the difference is. Where do we differ?' 'Well, you preach that it is the death of Christ; I preach His life. I tell people His death has nothing to do with it; you

THINGS MOODY MOST SURELY BELIEVED 111

tell them His life has nothing to do with their salvation, and that His death only will save them. I do not believe a word of it.' 'Well,' I said, 'what do you do with this passage, "Who His own self bare our sins in His own body on the tree"?' 'Well, I never preached on that text.' 'What do you do with this, then, "Ye are not redeemed with corruptible things as silver and gold, but with the precious blood of Christ"?' 'I never preached on that text either,' was the reply. 'Well, what do you do with this, "Without shedding of blood there is no remission"?' 'I never spoke on that,' he said. 'What do you do with this, "He was wounded for our transgressions, He was bruised for our iniquities, and the chastisement of our peace was upon Him"?' 'I never preached on that either.'

"What *do* you preach, then?' I asked. He hesitated for a little, and then said, 'I preach moral essays.' 'You leave out the atonement?' 'Yes.' 'Well,' I said, 'it would all be a sham to me if I did that; I could not understand it. I should be away home to-morrow. I should not know what to preach. Moral essays on Christ without His death!' The young man said, 'Well, it does seem a sham sometimes.' He was honest

enough to confess that. Why, the whole thing is a myth without the Atonement. The crucifixion of Christ is the foundation of the whole matter. If a man is unsound on the blood, he is unsound in everything. 'Without shedding of blood is no remission.' "

"If a man despised Moses' law, they led him out and stoned him to death. Sinner, let me ask you, what are you going to do with the blood of God's own Son? I tell you it is a terrible thing to make light of the blood—to laugh at and ridicule the doctrine of the blood. I would rather fall dead on this platform than do such a thing. It makes my heart shudder when I hear men speak lightly of it . . . 'They overcame by the blood of the Lamb and the word of their testimony.' That is the only way to overcome the devil, the lion of hell—by the blood of the Lamb. The devil knows that the moment a poor sinner flees to the blood he is beyond his reach."

That view of the primacy of the Atonement was confirmed by his observation: "As I have travelled up and down Christendom I have found out that a minister who gives a clear sound upon this doctrine is successful. A man who covers up the Cross, though he may be an intellectual man, and draw large

crowds, will have no life there, and his church will be but a gilded sepulchre. Those men who preach the doctrine of the Cross, and hold up Christ as the sinner's only hope of heaven, and as the sinner's only Substitute, who make much of the blood, God honours, and souls are always saved in the church where the blood of Christ is preached. May God help us to make much of the blood of His Son. It cost God so much to give us His Son, and shall we try to keep Him from the world which is perishing from the want of Him? The world can get along without us, but not without Christ. Let us preach Christ in season and out of season. Let us go to the sick and dying, and hold up the Saviour who came to seek and save them—who died to redeem them. 'They overcame by the blood of the Lamb and the word of their testimony.' "

As a corollary of salvation being all of grace, through faith in a completed Atonement, Moody pressed upon the attention of his hearers the blessedness of full assurance. "It is the privilege of every child of God to have beyond doubt a knowledge of his own salvation. No man is fit for God's service who is filled with doubts. If a man is not sure of his own salvation, how can he

help anyone else into the kingdom of God?"

Moody's views on the development of spiritual life, subsequent to conversion, were equally sane, scriptural, and wholesome. He was, we are told, "singularly free from any tendency to adopt those partial views of truth that find expression in pet phrases, which become the watchwords of parties, and act as swaddling bands that stifle healthy growth." He loved to present the truth of God on its own broad scriptural basis, and aimed to develop the whole of the personality according to the measure of the stature of the fullness of Christ.

Nowhere was his restraint more evident than in regard to the subject of the Holy Spirit. As we have shown, Moody, to an exceptional degree, was endued with the Spirit of God. But he carefully avoided committing himself to statements and explanations which too often are the catchwords of controversy. When asked one day whether he had ever experienced a "second blessing," he replied good humouredly, "Yes, I got it this morning but lost it again."

He had a profound experience on a never-to-be-forgotten occasion, but preferred to describe it in the simplest terms. "One day

in New York City, when walking down Wall Street, I suddenly became overwhelmed by a sense of the love of God. I never had such a feeling before, and it did not leave me. I began preaching with new power, and greater results followed than ever before. I guess that was my spiritual baptism."

"He did not believe," says Dr. C. R. Erdman, "that the 'old nature,' or 'the flesh' was dead, or quiescent, or inactive. He knew that the Christian life was a continual conflict; that 'the flesh lusteth against the Spirit, and the Spirit against the flesh,' so that we may not do the things that we would." He had a short way with those who claimed sinless perfection. "Why, I have not sinned for years," a man exclaimed to him once. "Haven't you?" said Mr. Moody; "Well, before I accept your word for it, I should like the testimony of your wife!"

The subject of our Lord's Return had a prominent but not a disproportionate place in Moody's preaching. He held firmly to the Pre-millennial position, and could see no room for a golden age of peace and righteousness before the Lord should come. He was, however, with the wisdom of ripe knowledge and experience, reticent in regard to the matter of dates and many of the details of

the Advent programme, lest he should be wise beyond what is written. He delighted to teach, however, that the return of the Lord might come within the lifetime of those then living, and stressed it as the "Blessed Hope" of the Church, because it was associated with the resurrection of the dead, reunion with loved ones, and measureless blessing for the whole world.

To sum up, we may say, in the words of Dr. Erdman, "The message of Mr. Moody was a plain presentation of the great Christian verities." The beautiful lines of Dr. Wilbur Chapman contain practically his whole creed:—

"Living, He loved me ; dying He saved me ;  
Buried, He carried my sins far away ;  
Risen, He justifies freely for ever ;  
Some day He's coming : Oh, glorious  
day ! "

## CHAPTER IX

### THE PASSION FOR SOULS

D. L. MOODY, C. H. SPURGEON, and William Booth, stand out from all other Christian leaders of the latter half of the nineteenth century as evangelists of the common people. All three were remarkably diverse in personality, gifts, and achievements. Yet they were one in their passion for souls; in the manner in which they made full use of the Anglo-Saxon tongue; and in their refusal to be hampered by convention in seeking to present the Gospel to the Christless multitudes.

It is practically impossible to estimate which of the three reached the largest number of people during his lifetime. Dr. A. T. Pierson calculated that Moody, by voice and pen, brought the claims of Christ to the attention of one hundred million people in the aggregate. But that represented only the *direct* appeal which he made to the masses. Who can measure the extent of his work in

arousing the churches to seek the salvation of the millions who never darken the doors of a place of worship?

Moody's name has become a synonym for *aggressive evangelism*. His invariable answer to the question, "How may we reach the masses?" was an instant and imperative "Go for them!" That was the guiding principle of all his efforts. Phillips Brooks once warned his fellow ministers against excusing their own failures "by foolish talk about the obstinate aversion which the age has to the preaching of the Gospel." Moody was of the same mind. He had no patience with the spirit of "defeatism." He did not underestimate the strength of the forces openly opposed to the Christian message, but he would have agreed with the great Boston preacher that such talk represented "the meanest and shallowest kind of excuse." If Moody found doors closed, he devised ways and means to force them open. If the people appeared indifferent, he would compel their attention.

Then, again, *he never allowed methods, however successful, to become stereotyped*: he kept pace with the changes required by different times and circumstances. His first London campaign in 1875 was conducted in a

few halls, centrally situated, to which great crowds flocked from all parts. But in the second campaign of the 'eighties, he aimed to get nearer the people who could not, or would not, travel long distances. He achieved his object by building great temporary halls, which were moved from place to place. Altogether, they were erected at different times on eleven sites, in widely separated parts of the Metropolis. In this way it is estimated that he addressed over two million people in the aggregate.

Moody's foresight and powers of organization were never more strikingly vindicated than in connection with the great campaign during the World's Fair at Chicago, in 1893. The most experienced ministers and Christian workers of the city had looked forward to the Fair with serious apprehension. It was felt that the work of the churches would be seriously handicapped, especially when the authorities decided to open the Fair on Sundays. When some suggested an appeal to the city authorities to order Sunday closing, Mr. Moody said: "Let us open so many preaching places, and present the Gospel so attractively, that the people will want to come and hear it."

He immediately set to work. In each main

section of the city a church centre was selected. Later, other churches also were set apart. Five tents were pitched in localities where non-churchgoing multitudes lived, and two large theatres were also taken. Services were arranged Sunday and week-day, and a large company of well-known Christian workers was enlisted from all parts of America, and even from Europe, while all other necessary help was obtained. Daily Bible lectures were given at the Moody Institute for the instruction of ministers and lay workers. "We shall beat the World's Fair," Mr. Moody remarked good naturedly. Thus, without malice, he set out to furnish such spiritual attractions that the multitude of visitors to the city might be drawn to religious services instead of attending the Fair on Sundays.

The result abundantly justified his faith. It was estimated that thirty to forty thousand people attended the special Sunday services, and that about one hundred thousand were brought each week under the sound of the Gospel. The World's Fair, after an initial experiment, had to be closed on Sundays for want of attendance, but the religious services grew daily. When Mr. Moody tried to secure a great circus tent for Sundays, he was

granted the use of it only for a morning service, as the manager expected that great crowds would be attracted to his own afternoon and evening performances. Fifteen thousand people came to the morning service, but the circus was so poorly attended in the afternoon and evening that Sunday exhibitions were soon abandoned.

Mr. Moody learned much from that campaign, and his helpers learned still more, among other things the value of co-ordinated effort on the part of churches of all denominations. Moody's policy always was to work with the churches, for he believed that more good could be done by quickening existing agencies than by creating competitive organizations. More and more he came to be recognized as the friend and helper of all clergy and ministers who seek the salvation of the people.

Although Moody introduced a new technique into evangelism, it is important to remember that *he never for a moment lost sight of the supremacy of the pulpit*. No man believed more thoroughly in the Pauline teaching that it is by the "foolishness of preaching" that men are saved.

It is fashionable nowadays, in many quarters, to decry "mass evangelism," but

there is no modern objection which was not equally valid in Moody's time, or indeed during any of the great Revival periods in the history of the Church. So far from the method being discredited, mass appeals in these days are made on a scale hitherto undreamed of, when the miracle of the radio makes it possible for the voice of one man to be heard by tens of millions in all parts of the world. That Moody would have rejoiced in the radio, and have used its possibilities to the utmost, goes without saying.

Critics of "mass evangelism" overlook the fact that all those orators who have swayed great audiences have never lost contact with the individual. They have conquered the crowd by ignoring it. "When Mr. Wesley stood up," says John Nelson, one of the most notable of the converts of the Evangelical Revival, "I thought he fixed his eyes on me; and when he spoke I thought his whole discourse was aimed directly at me." That was precisely Moody's method. He confessed, "I always select a few people in the audience here and there, to whom I speak. If I can interest them and hold their attention, I have the entire audience. If any one of these goes to sleep, or loses interest, I work to secure the attention of that one."

Mr. Moody believed, however, that it was necessary *to follow up the public appeal by personal dealing with inquirers*. Not the least valuable feature of his work was the demonstration of the inquiry-room and its possibilities. He warmly defended the after-meeting method against the charge of novelty, by appeal to Scripture, pointing out how John the Baptist was interrupted in his preaching, and how our Lord encouraged His listeners to inquire further, and how the Apostles concentrated on individual dealing. It was this aspect of Mr. Moody's work which particularly impressed Henry Drummond. The young Edinburgh Professor was profoundly conscious of the inability of large numbers of ministers and church-members to deal with the difficulties of awakened souls.

Moody was a layman, and *it was given to him to manifest the glory and the privilege of lay ministry*. He became an educationalist because he saw the need for an army of men and women trained to expound the Scriptures, and to deal with spiritual difficulties, and thus follow up the ministry of the pulpit. Even ministers were glad to sit at his feet, for too often, although fully instructed in Apologetics in the theological colleges, they were never

taught to guide individuals in regard to the practical spiritual problems of everyday life.

It must never be forgotten that the whole Christian Church is indebted to Moody, in association with his beloved colleague, Ira D. Sankey, for *giving to sacred music a new and almost unique place in worship and evangelism*. Early in his career he discovered how much the common people like singing, and when he met Mr. Sankey at a Convention in 1870, he welcomed him as the type of colleague for whom he had been looking. When Mr. Sankey accompanied Mr. Moody to Great Britain in 1873, his name, as Dr. Erdman reminds us, "was utterly unknown in the world of music." Yet in two years he returned home as the most famous singer of the day. "Under his influence a new kind of hymn had come into universal vogue, the 'Gospel Hymn'; a new collection of sacred songs had been published, and was being translated into twenty languages, and five million copies were being distributed on all the Continents of the globe; a new order of Christian workers had come into being; viz., the 'Gospel Singers'; for the first time, and henceforth for two generations at least, preaching and singing evangelists were united and were going forth to their

work, being given equal prominence and recognition, and sharing almost equally in the credit for results achieved." The continued popularity of Sankey's *Sacred Songs and Solos*, and the constant demand for the hymnbook from all parts of the world is not the least of the permanent results of the work.

Perhaps, in all records of spiritual progress, nothing is more remarkable than the manner in which Mr. Sankey broke through the conservatism of the Scottish churches and their traditional opposition to instrumental music. A short time before they entered Scotland, Rev. A. A. Rees, of Bethesda Chapel, Sunderland, had adroitly circumvented the prejudices of some English people who imagined that a sacred solo was an entertainment, by announcing that "Mr. Moody would preach the Gospel, and *Mr. Sankey would sing the Gospel.*" That definition, which was widely adopted, was as true as it was tactful, for Sankey had the almost unique gift of being able to subordinate the music and the musician to the message. The personality of the singer was lost, in the mind of the listener, who was conscious only of being brought face to face with Christ. Many who were not moved by Moody's preaching, were

convicted through Sankey's singing, and large numbers who were attracted to the meetings out of curiosity for the soloist, were converted through the sermon.

Much more might be written regarding Moody's readiness to avail himself of all possible means by which he might press the claims of Christ upon the attention of the careless and the indifferent. He showed how the Press may be made an invaluable medium, while his work in establishing the Bible Institute Colportage Association gave an immense impetus to the circulation of Evangelical literature.

Moody gave to the Church *a new understanding of the importance of personal witness by every Christian believer*. He tells us that he had three red-letter days in his experience : the first was when he was converted ; the next when he began to confess Christ ; and the third when he began to work for the salvation of others.

He deplored the fact that so few Christians had reached the third stage, and he made it one of his chief tasks to awaken the consciences of all professed disciples to the duty of going after the perishing. *Every Christian must seek to be a soul-winner.*

Moody passed away on the threshold of the

Twentieth Century, but in every spiritual essential he belongs to it as surely as he belonged to the Nineteenth.

We live in days of unprecedented restlessness among the nations, and when the hearts of men are failing them for fear of what may come to pass. Many novel substitutes for the Gospel have been tried and found wanting. The need to declare the message that Moody proclaimed is in no wise lessened, but rather receives a new and solemn emphasis.

Professor A. J. Gossip relates that, when serving as a chaplain during the War, he often asked the men in the trenches, "What shall I preach about?" He states that they never asked him to speak about the War, nor did they raise intellectual difficulties. Frequently they said nothing at all, but not seldom a man would respond for himself and his fellows and say: "Tell us something about Jesus Christ."

Since Moody passed to his rest the world has seen vast material and social changes, but fundamentally the human heart is the same as it ever was. The multitudes may appear rather more indifferent than they were years ago, but if they were effectively challenged they would still cry: "Tell us something about Jesus Christ." And no

man has shown us more nobly and convincingly how we may respond to that cry of the heart than Dwight Lyman Moody.

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